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Arkady Gaisinsky

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with Abraham and Odin

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No matter how strange and unexpected this may seem,
state, but, among the most important documents related to
history of the Jews, should be called the "Saga of the Inglins" - more precisely,
a few paragraphs from its introductory part.

I am absolutely convinced that the information contained
I am in these paragraphs, is the key to understanding the historical
situation that determined the demographic and political
the future of the European continent and European Jewish
diasporas.

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Generally accepted opinions and what is considered a matter of long standing
resolved, most often deserve research.

G. Lichtenberg

, PREFACE

Attempts to resolve the contradictions associated with
history of the Eastern European Jewish Diaspora
as a continuation of Western European, led to
the emergence of new hypotheses regarding the settlement of Jews
in Europe. Also Shimon Dubnow, a recognized Jewish
historian, at the end of the 19th century, doubted: “Where did the origin come from?”
Initially, Polish and Russian Jews arrived from the West.
"from foreign countries or from Khazaria and Crimea?"

A book by a Dutch ethnographer has recently been published.
f. Yitz van Straten "Jewish Migration from Ger-
in Poland”, in which he provides compelling evidence
the fact that neither the Crusades nor the epidemics,
nor (as a consequence of both) Jewish pogroms in
in the countries of Western and Central Europe were not
cause of any significant migration of Jews
to Eastern Europe. |

A possible explanation for the formation of the Jewish
diaspora in Eastern Europe has become a hypothesis, "ob-
"military" traditional: Jews advanced from the east
Europe to the west, and the starting point of this migration
for obvious reasons, it is called the Khazar Khaganate. But

such an assumption raises reasonable doubt,
since the small Jewish community of Khazaria is not
could become a demographic base for much more significant
distinctly Eastern and Central European. Therefore
Arthur Koestler, author of the acclaimed book "The Thirteenth
tribe", proposed to consider the Ashkenazis as descendants of Juda-
the Khazars. He thereby resolved the aforementioned
quantitative problem, but turned most of it
European Jews as descendants of Khazar proselytes.

It should be noted that the idea of such a metamorphosis is not
nova. Polish historian of Jewish origin Itz-
hack (Ignaz) Schiffer thirty years before Koestler expressed
called for a firm belief that the Jews of Eastern
Europe descended from the Khazars. But Koestler himself did not expect
the enthusiasm with which his findings will be received,
according to which Ashkenazis are not Jews at all, but Tur-
ki who accepted Judaism. Koestler had like-minded people
more than enough, and let's be honest, it's mostly
the newly-minted "descendants of the Turks" rejoiced that
They are descended not from Abraham, Isaac and Jacob, but from the Khan
Asina: For example, Benjamin Friedman, who occupied
at one time high positions in the US administration,
cries out: “The so-called imaginary Jews of Eastern Europe
the ropans were never semites, are not semites
now and cannot be considered as Jews in the future."

Friedman then demonstrates his contribution to the discovery
tie of the terrible secret: | 2

Maybe you can explain to me the reason
of why the history of the emergence of the Khazars and the Khazars-
the Russian Khaganate is so carefully hidden from the world in
for many centuries? What a mysterious mystical
the power of the state proved capable throughout life

countless generations and all over the world, not allowed
to say that the history of the Khazars and the Khazar Khaganate
got into history textbooks and school curricula
on this subject. History of the Khazars and the Khazar Khag-
nata is certainly confirmed by irrefutable
with historical facts. This story and its connection

with the roots and early history of the so-called imaginary
of Eastern European Jews was one of the most
carefully guarded historical secrets until
until there were publications in response to my research
research on this issue."

However, Koestler, Friedman and others like them refused
in Judaism they only include that part of the people that lived
shaft in Eastern and Central Europe, and their descendants.

And here is the currently living professor of history of Tel-
Aviv University Shlomo Sand in his published
In 2008, the book “Who and How Invented the Jewish People”
proclaims that the Jewish people as such in general
there were none, but there were communities that professed
Judaism. The expulsion of Jews from their historical homeland, according to
According to Sh. Sand, it is nothing more than a myth justifying
leading to the creation of the state of Israel. G:

· It will certainly be of interest to historians and history buffs
It is interesting to read the arguments that Shlo-
mo Zanda to such an unexpected (and even sensational for
Israeli scientist) conclusion, but there will be even more of those
who will accept it a priori. | ь

However, history, gentlemen, is still considered a science,
and no matter how obvious it may be whose mill the water is pouring on,
following from the book of Shlomo Sand, common sense

∗ Egeedtap Vepatip. Easis age Easis. Meme OGKK: Moopide Rgess, 1954.
Quoted from: Gracheva T. Invisible Khazaria. Ryazan: Zerna, 2009. P. 156.

a person subordinates his emotions to logic. Before
to reproach anyone for the erroneousness of their conclusions,
it would be worth understanding what the reasons leading to them are based on
reasoning. For example, Artu's position is also understandable.
ra Koestler: “If the Jews came to the countries of Eastern
Europe from Western and Central Europe, escaping
from the pogroms caused by the Crusades, then how
one should take into account the fact that in Poland they were found
they said “synagogues are higher than churches”: who are these synagogues
built?" This is where the "Judaized ha-
"Zary".

In the exact sciences, the theory is eventually tested
practice, but in history such a criterion of truth is absent.
which contributes to the existence of different
conclusions from the same premises, and some of
these conclusions (possibly not corresponding to the original)

tine) is declared official and is included in the curriculum
programs. Therefore, historical versions and hypotheses,
whether true or false, one way or another, political
rovany, which is certainly a big minus
of this science. And there will always inevitably be those who use
uses them to suit his own interests. The other side
medals that often opponents of Koestler and Sand and
They replace their arguments with political slogans.
and calls like to brand, not to let in, etc. And
all this instead of at least once in this case
to distinguish between the concepts of "Khazar Jews" and "Jews of Khazaria", where
The first are the Khazars who converted to Judaism, and the second are the Jews.
Reys who lived on the lands of the Khazar Khaganate.

Yes, for certain reasons and at certain times and
Both migrated from Eastern Europe to the
fell, but remained Khazars and Jews - after all
this is how we should understand Abraham Polak, also a professor

Tel Aviv University: "...Khazar Jewry
(italics mine. - A.G.) became the core of the Jewish diaspora in the East.
precise Europe... And their descendants now make up a significant
my Jewish majority"...

It is precisely the substitution of the concepts of “Jews of Khazaria” and “Khaza-
"The Jews" leads Koestler and Sand to the designated
conclusions. Koestler's book and to a large extent
Zanda's bots are aimed at finding an answer to the question: is it really
such a large number of those who consider their ancestors to be Jews
reyami, was only the result of the expulsion of the Jews from
The kingdoms of Israel and Judah, although ten of them
The twelve tribes of Israel are considered to be
disappeared? And if for Koestler the solution to the problem
became the Khazars, then for Sand it was Judaism, which transformed-
in his opinion, among the tribes and peoples who accepted him
national characteristic. Thus, Sand's conclusions
can be seen as a generalization of Koestler's findings.

2

Israel is accused of almost chauvinism because
what does the israel declaration of independence say about
Jewish character of the state. But in fact
The word "Jew" appears on Israeli ID cards
not even mentioned! So Shlomo Sand breaks into the
closed door, calling for Israel to be made a state
"for everyone" - it has been that way for a long time.

Professor Sand's doubt that

all who call themselves Jews are truly such

∗ Rojak, Agagat. 1951. Khaғaria – Fe hisïory oË a Jeмish Ktodot ip Eцgor [ip Negem. Te]–Auiu (Isgae1): Mossaa V1aNK apa MazzaCha Rosishipe Sotrapu.

are, not without reason, and this can be debated.
But in order not to get bogged down in the usual disputes of such kind casuistry, let us give a historical analogy concerning Russians, whose “nationality” according to Sand does not cause doubts.

One of the most famous and revered Russian– L. Gumilev does not assume, but asserts, that the it says: “As is now established, the Slavs were not aborigines– Eastern Europe, and penetrated into it in the UP! v., settling The Dnieper region and the Lake Ilmen basin. To the Slavic the invasion this territory was inhabited by the Rus – an ethnic group from "by no means Slavic."

So are the Slavs Russian or not Slavs?

By denying the Jews the right to be called a people, Sand with some irony denotes the conditions in accordance with with which a group of people can be considered as such: "It's a common culture, language, food, music. But most of the Most of the world's Jews do not speak Hebrew and do not read books. in Hebrew, don't know popular Hebrew songs and even names of football teams – how can they be classified as to the Jewish people? " |

But there are also other criteria for the concept of “people”:

The concept of “people” means both a group that is separate from others. their national and cultural community, which can and not be connected with the territory of any state state (in this case, the term “people” is synonymous with ter– minus "nation", "ethnic community").

By people we mean, in particular, an ethnic group, that is, a specific group of people distinguished by commonality

∗ Gumilev L.N. Ancient Rus' and the Great Steppe. Thought. Moscow, 1989. P. 32.
∗∗ Large Law Dictionary. Comp. Sukharev A. Ya., Krutskikh V. E., Sukhareva A. Ya. M.: Infra–M, 2003.

a number of features – language, culture, territory, religion,
historical past, etc. Although one of the most important
the sign of an ethnic group is a common language, this is by no means
the only condition is that there are different ethnic groups,
speakers of the same language. For example, Scots–
The Irish and Welsh are almost entirely trans–
They learned English, but they don’t consider themselves English.

Benedict Anderson called the nation "an imaginary
community" – a community that is created and
is not held together by personal acquaintance of members, but by force
their imagination, their brotherly feelings.”

Anderson himself is more specific:

These communities are imaginary as non–
that which is limited and at the same time sovereign. Limited
ing – because a nation always implies a
existence of 'other nations. A nation is not all of humanity.
the state, and the specificity of its phenomenon is precisely in contrast to
in comparison with other nations: Sovereign – because
that nations always strive for autonomy. The key to this
autonomy – a sovereign state."

As we can see, Jews have no less right than others
the status of the people, and the very fact that they, in 2000 years
after the destruction of the Second Temple, they were reborn on earth
ancestors of their state, does not prove that the Jewish–
Have they always remained a Chinese people?

The history of the Jews, as we know it from the Tanakh (Pentecost)
life and sacred books), there is a history of only that part

* Wikipedia. Art. "People".
** Anderson B. Imagined Communities. Reflections on the Origins and
the spread of nationalism. Moscow: Canon–Press–C, 2001.

Jews, whom their leader Abraham brought from Ur Chaldeans–
skogo in Canaan. And since all the ancient evidence
about this people are somehow connected with the Middle East
current, the history of Abraham's descendants became the only one
history of the Jews, especially since the Tanakh represents

the fight is much more than a sequential exposition
events, and is rightly called Holy Scripture.

To the question asked by Shlomo Sand in the very
the title of his book is “Who and How Invented the Jewish Language”
generation”, we will answer: already then, when “and Abram took with him
Sarai his wife, Lot his brother's son, and all their goods,
which they acquired, and all the people whom they had-
whether in Haran, and went out to go to the land of Canaan,
and they came into the land of Canaan” - they were called Jews
yards.

In addition, I hope that the information provided in this book
these considerations will allow us to identify the historical connection
between the existence of countries in South-Eastern Europe
Ashkenazi and what the Jews called Germany
The country of Ashkenaz, the German language is Ashkenaz,
themselves Ashkenazi, and "Eastern Europe (up to
Prague) Canaan, and the Slavic language is Canaanite."

* Genesis 12:5.

Chapter 1

Journey with Abraham

TABLE OF PEOPLES

Of course, in the course of further reasoning we will
we must turn to various historical sources,
but to some of them especially often, one of them is the 10th
chapter of the Book of Genesis.

If we approach the Pentateuch (Torah) as a source,
source, then it is undoubtedly the only one
one of the most ancient, where such a detailed
a comprehensive list of tribes and peoples not only modern
its authors, but also those known to them in general. It is difficult to overestimate
thread of importance for historical science
Chapter 10 of the Book of Genesis, which became the basis for many
research and the measure of their truth. This chapter received
la title “Table of Nations”:

These are the generations of the sons of Noah: Shem, Ham, and Japheth.
that. After the flood, children were born to them. The sons of Japheth:
Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.

Sons of Gomer: Askenaz, Riphat and Togarmah. The sons of Java-
to: Elisha, Tarshish, Kittim and Dodanim.

From these the islands of the peoples were populated in their lands,
each according to his language, according to his tribes, in the people
give yours. The sons of Ham: Cush, Mizraim, Puth and Canaan.
The sons of Cush: Seba, Havilah, Sabtah, Raam and Sabteh.
Sons of Raam: Sheba and Dedan.

Cush also begat Nimrod: he began to be mighty in
earth. He was a mighty hunter before the Lord; because

and it is said: a mighty hunter, like Nimrod, before
Lord. His kingdom at first consisted of: Babylon,
Erech, Accad, and Calneh, in the land of Shinar.

From this land came Assyria and built Nineveh,
Rehobothir, Kalah. And Resen between Nineveh and between
Calahom; that is a great city. From Mitzraim came
whether Ludim, Anamim, Legavim, Naftukhim, Patrusim,
Casluhim, from where the Philistines came, and Kafto-
rome | |

Of Canaan were born: Sidon his firstborn, Heth,
Jebusite, Amorite, Gergesite, Evite, Arkite, Sinei, Ar-
Wadei, Zemarei and Himarei. Later the tribes
The Canaanites were scattered. And the borders of the Canaanites were
from Sidon to Gerar to Gaza, thence to Sodom, Ga-
Morra, Admah, and Zeboim as far as Lasha. These are the sons of Ham,
according to their families, according to their languages, in their lands, in their nation
I'll give them to you.

Shem, the father of all the sons of Eber, also had children,
elder brother of Japheth. The sons of Shem: Elam, Asshur,
Arphaxad, Lud, Aram. The sons of Aram: Uz, Hul, Gepher and
Mash. Arphaxad begat Shelah, Shelah begat Eber. Eve has
And two sons were born; the name of one was Peleg, because
In his days the earth was divided; his brother's name was Joktan.
Joktan begat Almodad, Shaleph, Hatzarmabeth, Je-
Raha, Gadoram, Uzala, Diklu, Ovala, Avimaila, Sheva,
Ofir, Havilah, and Jobab. All these are the sons of Joktan.
Their villages were from Mesha to Sephar, the mountain of the east.
These are the sons of Shem according to their families, according to their languages,
their lands, according to their nations.

These are the families of the sons of Noah according to their generations,
their nations. From them the nations spread throughout the earth.
after the flood.

Armenia – House of Tagorma; this country, located on
lands adjacent to the eastern coast of the Black Sea
Poles, also known as the Ararat Countries.

Dodanim (in Hebrew this is the plural form)
th number from Dodan), the descendants of Javan. According to some
texts (Septuagint, Samaritan Pentateuch) we are talking about
the inhabitants of Rhodes."

The validity of the given dependence is considered.
train on the example of the descendants of Japheth, but to the same extent
is also true for the descendants of Shem and Ham: for
each name mentioned in the "Table" stands for a people
or country.

∗ Rinacker F., Mayer G. Brockhaus Bible Encyclopedia. Russian-
Bible Society, 1999.

UR CHALDAEAN

And these are the offspring of Terah: Terah begot Av-
Rama, Nahor and Haran: and Haran begat Lot. And he died.
Aran, under Terah, his father, in the land of his birth,
him, in Ur of the Chaldees. And Abram and Nahor took wives for themselves.
The name of Abram's wife was Sarah, and the name of Nahor's wife was Mil-
ka, daughter of Aran, father of Milka and father of Iski. And there was Sarai
barren, no more childless. And Terah took Abram, the son
his own, and Lot, the son of Haran, his grandson, and Sarai,
his daughter-in-law, the wife of Abram, his son, and they went out
they are with them from Ur of the Chaldees to go to the land
Liu Canaan, and they reached Haran and settled
there. And the days of Terah were two hundred years and five years, and he died.
"Terah in Haran." –

In ordinary everyday language, the above passage

vok means that Terah had three sons: Abram, Nahor
and Aran. Aran died, leaving behind a son named Lot. Av-
Ram and Nahor were married: Abram's wife was Sarah; Nahor's wife was
chora – Milka. Sarah had no children. About the children of Nahor
nothing is said. Terah, his grandson Lot, Abram and his wife
Sarah left Ur of the Chaldees and went to the land

Canaanite, but they reached Harran and settled there.

* Genesis 11:27-32.

19

It is important to imagine that Avram's younger brother Na-
the hor and his wife Milka did not leave with Terah: they remained in
Ur of the Chaldees.

The Ur of the Chaldees is now considered to be the settlement of Tel-
al-Muqayyar in Iraq (more precisely, in Southern Iraq) between
the Tigris and Euphrates rivers. Tell al-Muqayyar was excavated
In the 40s of the last century, an archaeological expedition
Leonard Woolley and defined by him as the biblical Ur.

In ancient times this area was called Mesopotamia.
mia. The name "Mesopotamia", like many others
geographical proper names, come from ancient times
times to the present day from the Greeks: in Greek "Meso-
"Tamiya" and means "between the rivers".

And the Lord said to Abram, Go from your land, and
your homeland, and from your father's house to the land that-
I will show you the way. And I will make you a great nation, and
I will bless you and make your name great. And you will be
blessing. And I will bless you with blessings.
those who curse you, and I will curse those who curse you. And I will bless-
all the families of the earth will be with you. And Abram went,
as the Lord had spoken to him, and Lot went with him. And Abram
seventy years and five years when he left Haran. And
Abram took Sarai his wife and Lot his brother's son.
him, and all their property that they had taken, and the souls that
found in Haran. And they went out to go to the land of Ha-
"naana".

* Genesis 12:1-5.

20

Let us pay attention to the fact that Terah, in fact,
ski started on his way to Canaan, for some unknown reason
remained in Harran: Abraham went to Canaan without his father.

This point in Scripture is veiled by

subtle psychological trick: it seems that the author of the 10th
chapters of Genesis were intended to distract the reader from unnecessary
questions and emotions. First, the death of Tera is reported-
ha, and then about the departure of Abram, although a simple calculation shows-
It is believed that Avram's father lived another 60 years after the separation.
NIYA with her SON:

Terah lived seventy years and begat Abram, Nahor
and Arana"

and the life of Terah was two hundred and five years, and Terah died in Ha-
earlier."

and Abram was seventy-five years old when he went out.
"I eat from Haran."

It turns out that Terah lived in Harran for 60 years before his
death without their loved ones, as Nahor and his fam-
Mye remained in Ur of the Chaldees, and Abram with his family
went to Canaan.

And Abraham was old, in his declining years, and the Lord was blessed.
blessed Abraham in everything. And Abraham said to the servant

* Genesis 10:26.
** Genesis 10:32.
*** Genesis 11:4.

to his own, the eldest in his house, ruling over everything that
he said: Put your hand under my thigh! And I will take it from
you swear by the Lord, the God of heaven and the God of earth, that
will you not take a wife for my son from the daughters of Ke-
naani; among which I live; But on my land and on
you will go to my homeland and take a wife for my son-
go, for Isaac. And the slave said to him: Perhaps it is not pos-
my wife wants to follow me to this land. Should I return?
me your son on the land from where you came. And he said
Abraham to him: Beware lest you bring back your son
my there. The Lord, the God of heaven, who took me from
my father's house and from the land of my homeland, and Who speaks
spoke about me and Who swore to me thus: To your descendants
I will give this land, He will send His angel before you,
and you will take a wife for my son from there. And if not,
If your wife wishes to follow you, you are free from this oath.
me, just don't return my son there. And he put it

the servant put his hand under the thigh of Abraham his master, and
he swore an oath to him about this. And the slave took ten camels from
camels of his master and went, and all his goods
master in his hands; and he rose up and went to Aram-
Naharaim, to the city of Nahor.

The name Aram-Naaraim literally translates from

Hebrew as "Aram-Mesopotamia" and can be understood in two ways.
as: and as the name of the city - "Aram in Mesopotamia", and as
the name of the area is "Aramaic Mesopotamia" (Ara-
Mayan Mesopotamia).

But other cities besides Ur of the Chaldees and Harran

in connection with the "exit" of Terah are not mentioned, therefore
the phrase “...and he rose up and went to Aram-Naharaim, to the city

∗ Genesis 24:1-10.

"the family of Nahor" should be understood as follows: "...and he rose up and
went to Aramaic Mesopotamia, to the city of Nahor." Here
"Aramaic Mesopotamia" is Southern Mesopotamia,
and the "city of Nahor" is Ur of the Chaldees (Tel al-Muqayyar),
because (let us repeat once again) Abraham's brother is Na-
chorus among those who came out of Ur of the Chaldees to go
“to the land of Canaan” was not there, he remained in Ur.

This is (let's say) the situation with the members of the Av- family
Raama took place at the time of his exit from Ur Chaldean-
, if we agree that Ur of the Chaldees is located
was located in Southern Mesopotamia.

But it turns out that in the text of the Torah itself there is additional information.
evidence that the "city of Nahor" could not have been found-
sya in Southern Mesopotamia.

Let us turn to the biblical story of Jacob's flight.
with his family from his father-in-law Laban. Laban, Nahor's grandson, was

Abraham's nephew, continued with his family and household
Chads to live in the same place where his ancestors lived:

And Jacob stole the heart of Laban the Syrian,
because he didn't inform him that he was leaving. And he left with
with all that he had; and he arose and crossed the river, and went straight
went to Mount Gilead. On the third day they told Laban,
that Jacob left. Then he took his relatives with him.
his own and chased him for seven days, and caught up with him on the mountain
Gilead."

* Gen. 31:21–23.

So, it is known that:

1. Mount Gilead is one of the hills in the mountainous
area located beyond the Jordan River to the north-
eastern border of Israel. (After the conquest of Canaan
Gilead became the lot of the tribes of Gad, Reuben and the Israelites.
half-knees of Menashe.)

2. From the "city of Nahor" to Mount Gilead Jacob advanced
hung around for 10 days: “On the third day they told Laban that Ja-
kov left. Then he took his relatives with him and
He pursued him for seven days and overtook him on Mount Gilead."

3. Considering that “Jacob seated his children and wives
his camels; and he took with him all his cattle and all his
his wealth which he acquired, his own cattle, which-
which he acquired in Mesopotamia", the path taken
fugitives for 10 days, could not exceed 600 km.

4. Even the shortest route from Ur of Iraq (Tel al-
Mukayara) to Gilead, which, we emphasize, runs through

impassable desert, is at least 1200 km.

The conclusion suggests itself: the city of Nahor was located

no more than 600 km from Gilead, and therefore, in any case,
“There is no way he could have been in southern Iraq.”

But without turning to such an obvious possibility

search for the city of Nahor, all interpreters of the Torah are unanimous
that the city of Nahor is Harran, a village,
located in the northern interfluve of the Tigris and Euphrates (in

∗ Gen. 31:17–18.
∗∗ It is strange that the given proof of the location of the “City

"Nakhor" was never considered by anyone.

Northern Mesopotamia) in eastern Turkey near its
border with Syria. This village has preserved it to this day.
its ancient name, and we note that from Harran to
Gilead is approximately 600 km.

Therefore, Nahor did not remain in Ur Hal-
deyskom and moved with his father and brother from South
Mesopotamia to the North; moving upstream
Euphrates and "having reached Harran, they stopped there."
But then it is not clear why the presence of Naho-
ra is hushed up among the settlers, as is why
Harran was chosen by Terrakh as an intermediate
stop – the settlers could significantly so-
shorten the path to the intended goal and turn towards Canaan
in the Baghdad or Qusaiba area immediately after
bypassed the impassable part of the Syrian desert.

These questions need to be answered.

Abraham, although he was “old and advanced in years,” was not afraid.
gave sclerosis and probably remembered that he was born in Ur
Chaldean; and if he sent a slave "to Aram-naarim, to
the city of Nahor" "to my land and to my kindred", that,
this means that the city of Nahor and Ur of the Chaldees were located in
one locality.

It is important to imagine that Abraham did not lose sight of
your relatives:

After these events, Abraham was told,
saying, Behold, Milcah also hath bare unto Nahor thy brother a son,
nov: Uca, his firstborn, Buza, this brother, Kmuil, the
pre-chief of Aram, Kesed, Hazo, Pildash, Idlaf

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and Batuel; and Batuel was the father of Rivka. Of these eight
Milcah gave birth to Abraham's brother Nahor.'

But the city of Nahor, as it turned out, is Harran,
placed in Northern Mesopotamia, and therefore
Ur of the Chaldees should be sought here. |

Therefore, there are those who do not share Le-'s confidence.
Onard Woolley in that the Tel al- he excavated
Muqayyar is the birthplace of Abraham, and who is truly surprised-
sya, why this honorary right does not belong to the city
Urfa, located in the southeast of Turkey? And not only
because in its name we see the word "Ur" and that
Urfa is located only 60 km north of the already familiar
us Harran; much more important is that in the Turkish city
Urfa has been known since time immemorial for its location
under the ruins of the city fortress there is a cave in which,
According to legend, Abraham was born.

But these are not all the arguments in favor of Urfa.
sya: there are several other settlements nearby.
points, whose names cannot be linked to the “original
"Abraham's move": |

"There are several villages and
villages bearing the name "Serukh" (that was the name of Av-'s great-grandfather)
Raama), "Nakhor" (this was the name of Abraham's grandfather and brother),
"Terah" (Abraham's father) and "Aran" (Abraham's brother, father
“Lota),” writes Len-
Nart Meller, who traveled through the southeast of Tur-
tions. And this is really so. |

The close proximity of Urfa, where one should see
biblical Ur of the Chaldees, and Harran explains the marked-

* Genesis 22:20-24.
** Möller Lennart. The Case of the Exodus. Moscow, 2007. [MbPeg, Ieppagii. The

Ehoьys Sase. Sapdipauia Roish○iPE Иiтiей, 2005.]

the above ambiguities: both cities are located at a distance
one day's caravan journey from each other in the area
"Aram Naaraim", called "the land and homeland of Abraham."

As for the truth of the biblical text, one must assume that
Nahor, who remained in Ur of the Chaldees, also moved
to Harran to be near his father, having learned that the elder
brother is going to continue his journey to Canaan. The future pro-
fate would never leave father alone without being sure-
it is expected that someone close to him will live next to him.

The assumption that Ur of the Chaldees and Harran
were located in the same area in close proximity
differences from each other, one can also conclude that attentively
but after reading the following passage: “And the Lord said to Ab-
frame: Go from your land, and from your homeland, and from your home
your father to the land that I will show you."

Here the word "land" should be understood as a locality.
ity, country: "your land... the land that I will indicate
"to you"; "your homeland" is Ur of the Chaldees, because
The birthplace of Abram's younger brother Haran was Ur
“Chaldean”. It must be understood that in this same place the birthplace
and the elder sons of Terah; "your father's house" on
the moment of Abraham's departure to Canaan is the house of Terah, and he
lived and remained in Harran.

Having given credit to the work of Leonard Woolley, it is necessary
nevertheless recognize the historical equality declared by him
between Tell al-Muqayyar (Ur of Iraq) and his native
city of Abraham by mistake. However, in defense of the famous

∗ Genesis 12:1.
∗∗ Genesis 11:28.

archaeologist it can be said that Woolley was not engaged in research
by studying biblical texts, and since the excavated

in the lower reaches of the Euphrates and Tigris, the city of Ur is located
was located in a territory defined by historians as
Chaldea, Ur and received to its main name the ad-
"Chaldean" rate.

"The Chaldeans were a Semitic people who lived in the region
the mouths of the Tigris and Euphrates rivers on the northwest coast
Persian Gulf. They spoke Aramaic."

Then what is the point of all the previous discussions about the place?
position of Ur of the Chaldees, if it is indicated that "the Chaldeans
"inhabited the area of the mouths of the Tigris and Euphrates rivers"?

But what is said in the encyclopedic reference
The article cannot be accepted unambiguously because
political geography in the place of interest to us in-
The time that concerned us was as follows:

In ancient times, Lower Mesopotamia was called Shu-
merom, it was divided into two parts: Sumer itself
and Akkad. By the middle | millennium BC. the Greeks became known as
call it Babylonia, and the region north of Babylonia
(Upper Mesopotamia) - Assyria. At the same time, As-
Syria was often also attributed to the region to the west of it, in
as a result of which it was necessary to divide the “extended”
Assyria into two parts - Syria (west of the Euphrates) and
Mesopotamia (to the east of it). Thus,
Initially, Mesopotamia was the name given only to the Northern
Mesopotamia. Later, by the beginning of our era, the Romans
geographers began to call Mesopotamia and
Babylonia."

* Wikipedia. Article "Chaldeans".
** Wikipedia. Article "Mesopotamia".

The above evidence is supplemented by the following:
Josephus Flavius said about Abraham that "the earth is higher
Babylon was called the land of the Chaldeans... from this
he left the land with his people and headed to the lands
"Canaan...".

But if the land of the Chaldeans was called
"above Babylon", then located "below Babylon"
Ur in Tel al-Muqayyar, therefore, cannot be
According to Josephus, it is defined as "Chaldean".

And finally, turning to the facts already known to us,
let us give another piece of evidence of the location
location of Abraham's homeland: "Isaac was forty years old when
he took Rebekah, the daughter of Batuel the Aramean, as his wife
from Padan-aram, sister of Laban the Aramean."

Let us recall that Batuel from Padan-Aram was
son of Nahor, whose dwelling place is called Aram-Na-
araim. If you know that “Padan-Aram is a geographic
a russian term meaning upper or more northerly
part of Mesopotamia, irrigated by the Tigris and
Euphrates"""", then the names Aram-Naaraim and Padaan Aram
call the same territory - Northern Mesopotamia
tamiyu.* |

And here is another interesting note that connects
biblical text with real geography:

The two names, Chaldea and Babylonia, are apparently
very often applied to the same country (Ie-
Rev. XXM, 5, XXM, 12, Ezek. XII, 13). Original

* Josephus Flavius. Jewish Antiquities. In 2 vols. Vol. 1. Book 1-12. Moscow: AST:
"Ladomir", 2002.

** Genesis. 25:20. (Bethuel is Abraham's nephew, and Laban is Abraham's grandson
nephew.)

*+** Biblical Encyclopedia. Moscow: Locked-press, 2005.

the name of at least the known part of Chaldea
was Shinar (Gen. X, 10, Dan. 1, 1, 2)."

In the Torah, Shinar is mentioned twice:

And Kush begat Nimrod: he became a mighty warrior on
earth. He was a mighty warrior in hunting before the Lord.
it is said to him: As Nimrod the hero in the hunt before the Lord
and the beginning of his kingdom was Bavel, and Erech, and
Akad and Calne, in the land of Sinar^”.

And the whole earth had one language and one speech. And
was: moving from the east, they found a valley on

the land of Sinar and settled there.”

The above is an excerpt from Lennart's book.
Meller's "The Case of the Exodus", according to which in the area
the city of Urfa contains toponyms that have a direct
attitude towards Abraham's family. But to them should be added
and also these: the city of Sinar, a hundred kilometers northeast
more precisely Urfa, Mount Nemrut and the remaining active
Nemrut volcano, also located in Eastern Tur-
CII.

So if the "original title at least
the known part of Chaldea was Shinar", then Chaldea
began in Northern Mesopotamia, and therefore Ur in the North
faithful Mesopotamia not only could, but also should have
be called "Chaldean".

* Biblical Encyclopedia. Moscow: Locked-press, 2005.
** Genesis 10:8-10.
*** Genesis 11:1-9.

30

In 1999, the Pope decided to visit the still
considered the official birthplace of Abraham Urv Yuzh-
in Iraq, but the visit did not take place: they say that Iraqi
The authorities refused the pontiff for some reason.
It is strange: persons of such rank are not answered in such requests.
they say, and a visit from the Pope would immediately make this place
a center of pilgrimage and tourism, bringing in a lot of
low incomes. Apparently, they persuaded the Pope to abstain.
shy away from visiting his own advisers, who doubted
that the said Tel al-Muqayyar is biblical
Ur of the Chaldees. |

Know the author of Scripture that after many centuries there will be-
there is no point in arguing about a location that is so obvious to him
Hurray Chaldean, he would have indicated its coordinates. But for-
than when, as it seemed to him, it was already clear where to go
the messenger of the forefather was hovering when: “And Abraham said to the servant
to your own... my land and to my homeland you will go and take-
take a wife for my son, for Isaac... and he rose up
and he went to Aram Naharaim, to the city of Nahor."

Urfa and Haran, which exist to this day, are biblical
Ur of the Chaldees and Harran: the "land and homeland" of Abraham.

8

Jewish tradition calls the Chaldeans Kasidim, holy
calling this name with the name of Kesed, the nephew of Avra-
ama from brother Nahor, but "KEE" is absolutely fair
notes that Ur of the Chaldees and, therefore, the Chaldeans exist
existed long before the birth of Kesed.

* "Brief Jewish Encyclopedia". Jerusalem, 1999. Article "Chaldeans".

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This fact is so obvious that it cannot be considered
may seem like a mistake, but it certainly has a hidden meaning
meaning: to draw our attention to the fact that the family of Abraham-
Ma not only lived in Ur of the Chaldees, but had relations with the Chaldeans
much greater relation, since the Chaldeans (Kesed)
That was his nephew's name.

The fact of the existence of Ur of the Chaldees one way or another
is related to the Chaldeans. In addition, from the law on toponyms-
It follows from the logical determinants that in addition to the “Chaldean-
"There were other "Urs" in the "Skogo" group, so that the one excavated in
Southern Iraq could have been called Ur.

Among other peoples and tribes that inhabited the Near
East and Asia Minor in ancient times, the Khal-
dey were no exception when it came to counter-
the verbosity of the information available about them, but we will provide
those of them that are known to historians have
This people is interested in their scientific interests.

The Chaldeans originally lived around Lake Van and in the North-
Mesopotamia. Let us recall once again that Mesopotamia
(Mesopotamia) is not the name of a state, but of a territory.
torii, located between two rivers - the Tigris and
Euphrates - along their entire length. That is, Ur Chaldean-
skii was located in Northern Mesopotamia - Northern
Mesopotamia, and Ur of Iraq is in Southern Mesopotamia,
Southern Mesopotamia. In the Middle East and in Malaya
In Asia, the toponym "Ur" was quite common,
because it was associated with the name of one of the Chaldean gods,
Ura is the god of the Moon.

But the Chaldeans considered their most important deity
Khaldu, or Kaldu - hence the name “Chaldeans”, which became
determinant to the main name of the city of Ur - "Khal-
"Deysky". Not later than the KhSU century BC on the specified lands

The kingdom of Urartu is known, the basis of whose population

were composed by the Chaldeans, and it is worth paying attention to the barely
Is there a coincidence in the similarity between the names of the city of Ur and the count
Urartu (Ur-Artu).

Mentions of the Chaldeans in Xenophon's book "Anaba-
sis" refer to the TU in. BC. In the comments to the specified
In his work, Academician B. B. Piotrovsky writes:

By the Chaldeans here we should understand not the southern
Sopotamian Chaldeans, and the Pontic Chaldeans, ab-
apparently melted not far from the south-eastern
the shores of the Black Sea, next to the Colchians, in the country
not far from where the Greek city of Trebizond was located.

From the south-eastern coast of the Black Sea it is not so
it's too far to the north-eastern coast of the Mediterranean Sea
earthly, from which to Ur of the Chaldees it is even closer, and
if we take into account the time described by Xenophon in "Anabasis-
se" events, then, it means, the Chaldeans already lived on the indicated
territories during the time of Abraham. The same is said in
"Bible Encyclopedia":

In ancient times, Chaldea was the name given to the northern mountainous region
the country of Mesopotamia. There, between Armenia and Assyria-
To the south of Lake Van lay the land of Arrapahitis -
the country of Arphaxad, Nahor and Terah, the father of Abraham...
From there Abraham went out into the Land of Canaan."

So this was the original home.
Chaldeans and from there they subsequently settled throughout the
the river flows south and southeast throughout Mesopotamia

∗ Piotrovsky B.B. Urartu. Yerevan, 1944. pp. 328-329.
∗∗ The author of "BE" has no doubts about the northern Mesopotamian location
Hurray for the Chaldeans.

and Babylonia. Chaldea is called by secular writers

land lying in the mountainous areas of Armenia. Thus, Stra-
bon, saying that the ancient name of Chaldea was Chalybes,
their residence is in Armenia, near the Black Sea,
near Moscow and Tibaryan.

Having advanced along the Mesopotamian corridor
In the south, the Chaldeans constituted a significant part of the population
nia of Babylon, located in the southern part of Mesopotamia.
tamii, which is apparently why there was confusion with the lo-
calization of the truly Chaldean Ur.

9

There is also an opinion that the definition of "Chaldean"
is an indicator of not ethnic but religious origin
proper (like "Christian", "Muslim"),
that is, Chaldeanism is a form of religion, and Chaldeanism
Dei are those who worshiped many gods, the main ones
of which was the god Khaldu (or Kaldu)." |

The peculiarity of their worldview was that
the surrounding world is ruled by good and evil gods, different
different in their capabilities and located among themselves
in constant hostility, and that to communicate and even manage
by the will of these gods it is possible with the help of special magical
formulas and talismans, which also meant the possibility
predict the future.

It is quite clear that the identification of such formulas requires
a greater understanding of the relationship between environmental phenomena
world, therefore the Chaldeans, especially their priests, possessed
whether with the deepest knowledge in all branches of modern

* The Russian language has preserved the memory of the god Kaldu and the Chaldeans: the wo
"dun – to conjure", "kolyada – to carol".

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science, and even surpassing them, while maintaining
in this secret his observations and discoveries from the rest-
of the world.

A special place in the religious cult of the Chaldeans was occupied by
small astrology, which was based on parallel-
observation of the movement of luminaries and human
destinies. Chaldean astronomers established that the sun
A year is 365 and 1/4 days, which is the period between

new moons equal 30 days and could go much further
predict the dates of solar and lunar eclipses.
The Chaldeans recorded the position of the stars from the moment of birth
from the time of birth to the time of death of a person during all significant
events in his life. The results of such observations are
accumulated over the centuries (Diodorus Siculus and Cicero
they talked about many thousands of years), were passed on by priests-
from generation to generation and were entered into special
tables, so the Chaldeans had good reason
believe that the position of the heavenly bodies influences
the fate of people and states. The uniqueness of such knowledge
and the chosenness of those who owned them was transformed
into mystical cults. |

Here is an example from the Chaldean "Great Table",
predicting the possible consequences of solar
eclipses, if any occur in the month of Tammuz":

On the first day, if there is an eclipse and if
it will happen in the south and it will be light, the great one will die
king. In the month of Tammuz, on the second day, if the
there will be an eclipse and it will start from the north and it will be light, -
the king will fight with the king. On the third day of Tammuz,
if an eclipse occurs and starts from the east and will be

* The month of Tammuz corresponds to July.

light, - the rains will pour and there will be floods. Tammu-
on the fourth day, if an eclipse occurs and begins
from the west and it will be light, - in Phoenicia there will be a harvest of grain.
Tammuz on the fifth day, if an eclipse occurs and rises
great star, there will be famine in the country."

Let's pay attention to the similarity of the month's name
Tammuz among the Chaldeans with the Hebrew tammuz.

It is clear that astrology is projected onto
man astronomy, and astronomy is an exact science,
requiring knowledge of mathematics, the birth of which, according to
It seems that humanity is also indebted to the Chaldeans.

From the dictionary entry:

Babylonian mathematicians created not only the foundations

you are arithmeticians and geometrists. They are the ones who divide
circles of 360 degrees, degrees of 60 minutes, mi-
chickpeas for 60 seconds. They calculated the ratio of the length
of the circumference to the diameter and determined it to be equal to 3, which
quite sufficient for practical purposes. Famous-
This Pythagorean theorem was known to the Babylonians
mathematicians at least a thousand years before Pythagoras.
The Babylonians knew arithmetic and geometric
progressions, systems of linear equations, squares
nal and cubic equations, were able to build in the wall
stump and extract the root. They had multiplication tables.
and tables of reciprocal values. They also developed
complex symbolism of numbers, which brought the Chaldeans
the same fame as astrology. The achievements of mathe-
The mathematics of Babylon and Egypt formed the basis of the Greek

∗ Quoted from: Ilyin V. V. Astrology: role and place in the system of ancient
cultures // Historical and astronomical studies. Issue XIX.
M.: Nauka, 1987. pp. 123-138.

mathematicians, the founders of modern mathematics
"Czech science".

Chaldeans (Babylonian Ka/ai, Hebrew 7 Kasdim, Greek
Khoddoyo) are a Semitic people. They spoke Aramaic
language. Also serves as the name of sorcerers, ma-
"gov, sorcerers, fortune tellers, astrologers."

In the book of Daniel (2:5) "Chaldeans" is a term denoting
astrologers. In this meaning the name is found
appears in the Aramaic language of Palmyra (cf. Herodotus
1:181; Strabo 739).

Abraham was a Chaldean in the sense that this
word in the book of the prophet Daniel. This conclusion suggests itself.
It is not only because Abraham was born and lived in Ur
Chaldean and before the "election" worshiped the god Chald,
but also because in the commentaries on the Pentateuch there are many
Abraham's knowledge of astrology is repeatedly emphasized
its skillful use. Abraham passed on to his descendants
understanding of mysteries: one of them is the ability to solve

dreams – allowed Joseph to become a confidant and
Pharaoh's closest assistant, and Daniel was "the one who
rise up" in the eyes of Nebuchadnezzar and make Shadrach,
Meshach and Abednego were rulers of the whole region of Bavi-
Lonskoy and the main leaders over all the wise men

* Belyavsky V. A. Legendary Babylon and Historical Babylon.
M.: Mysl, 1971.
** Wikipedia. Article "Chaldeans".
*** KEE. Jerusalem, 1999. Vol. 9. Article “Chaldeans”.

"Babylonian", which ultimately turned out to be beneficial
to the entire Jewish people.

Elements of magical action are visible and
in Jacob's actions:

And Jacob took fresh poplar branches, almonds,
and sycamore, and cut out white stripes on them, removing
bark until white. And he put the twigs with the notches in front of
cattle in watering troughs where the cattle came
to drink, and where, coming to drink, he conceived before the rods. And for-
the cattle began to breed before the rods, and the cattle were born variegated, and
with specks and spots."

So the author of Scripture, calling Ur of the Chaldees a ro-
the line of Abraham, deliberately makes it clear to us that All-
the Almighty "called" a far from ordinary person, but
a person who possesses a lot of knowledge, belonging to
belonging to a special caste of sages, capable of converting people
action to the One God.

, The Babylonian priest Berossus, who lived in the second half of the
wine TU in. BC and wrote for Antiochus, who became
After the death of Alexander the Great, the first king
Syria, the history of Mesopotamia, knew that “in the tenth century
generations after the flood there lived among the Chaldeans a just man
and a great man, experienced in astronomy."

The point is that it is the original belonging
Abraham's attachment to the religion of the Chaldeans, which required from its
followers of a deep understanding of the laws of being and
their relationship, can serve as a rational explanation

* Dan. 2:48–49.
** Genesis 30:37–39.
*** Quoted from: Josephus Flavius. Jewish Antiquities. Book 1–20. Rostov: Phoenix, 2000. Book. 1. Ch. 7/2.

his coming to the conviction of a single Creator, creating
everything and managing everything. It becomes clear that
and that is why Abraham left his fellow tribesmen and went
he was in another country: his monotheism was certainly not
would have been accepted by recent co-religionists, which would have led to
alienation, and also, quite possibly, the execution of the apostate.

The assumption made allows us to understand the motives
vation of the actions of the characters in the story about the transition
Abraham's family in Canaan. After all, Terah, the father of Abraham,
came to this country even before the Almighty “indicated”
her to Abraham: perhaps he expressed ideas about one God
already Terah, who found support from his eldest son and met
which caused misunderstanding in the younger son, Nahor. And when
adherents of the new faith decided to leave Ur, Nahor
remained with the usual gods. But the supporters of the one-
God's due to various life circumstances not all
could leave their homes; even knowing the danger that threatened them
danger, they remained, living a double life.

The choice of Canaan by Terah and then by Abraham as a
the choice of a new habitat was not accidental: they, who
Of course, they knew that this one, located just ten
days of travel the fertile land is not a territory
a single state, but belongs to many local
kings whose domains are often limited to one
city. This situation is largely
made it easier for the aliens to settle in, who also had
the opportunity to buy land and water. As for their religion,
She might have seemed strange to the locals, no matter how
Moreover, for the Canaanites Abraham was a stranger, and not
apostate.

This, as noted above, is the rational explanation.
why Abraham came to believe in one God and
why did he move to Canaan?

Abraham was one of the most consistent and
convinced supporters of the new faith: each religion

at the moment of its inception there are such, and it is they who are called
they are prophets or apostles, and it is to them that this religion
owes its formation and spread.

SONS OF EVER

There are two versions of the origin of the ethnonym
"Jews". According to the first, most common,
It is believed that "Jews" comes from the Hebrew root avar -
to cross, to be transported. And since when crossing
from Ur of the Chaldeans to Canaan led by Abraham
the tribe crossed the Euphrates River, then the Jews are
those who "crossed the river, who came from beyond the river." Possibly
but this word also had a broader interpretation -
hermits.

The most famous Torah commentator Rashi also
believed that in the biblical combination "Abraham-Ivri" (Hebrew
ray) this word means "from that side of the river".

The second version of the origin of the ethnonym "Jew"
correspond to biblical logic, and to be sure
this? Let us turn to that part of the "Table of Nations" which
Paradise calls the family of Shem:

(Sons) were born to Shem, the father of all the sons of Eve.
sons of Shem - Elam,
and Assur, and Arpachsad, and Lud, and Aram. And the sons of Aram are Uz,
and Khul, and Geter, and Mash. Arpakhsad gave birth to Salah, and Salah gave birth to
Eber. And Eber had two sons - one was called Pe-
he lay down, for in his days the earth was divided, and his brother

name was Yoktan. And Yoktan begat Almodad, Shalaf, Hatzar-
Maveta and Yeraha. And Adoram, and Uzala, and Diklu. And Ovala, and
Avimael, and Sheva, and Ophir, and Havilah, and Jovab, all
These are the sons of Joktan. And they dwelt from Mesa to Se-
headlights, (that) in the eastern mountains. These are the descendants of Shem by
by their families, by their languages, by their lands, by their nations,
I'll give them to you'.

Let us pay attention to the special attitude of the author Pi-
saniya to Eber: Eber is only the great-grandson of Shem
along the line of Arpachsad, but in the Torah he is given clear precedence.
respect: his name is mentioned already at the beginning of the genealogy-

next to the name of Shem, "the father of all the sons of Eber,"
although Shem was the father of "all the sons" of Elam, As-
sura, lud, aram. The preferred position of Eber,
of course, it is connected with the fact that in a straight line it
Tom is Abram (Abraham), named in the Bible
a Jew.

In other words, the second version of the origin of this
the name "Jew" derives it from the name of the great-grandson of Shem
Eber, of whom Abraham is a direct descendant, that,
Let us repeat, it is completely consistent with biblical logic.

The word "Jew" occurs in the Holy Scriptures 34 times.
times. This is an indisputable ethnonym, but unfortunately, the analysis
the text does not allow us to draw a conclusion: were they called
Abraham and his Jewish entourage before they came to
Canaan, or "Jews" corresponds to the concept of "newcomers-
"tsy" (those who crossed over).

* Genesis 10:21-31.

Of all the things I've read on this
topic, I would recommend the work of Alexander Eterman
"The Use of the Word "Hebrew" in the Old Testament", in which
an analysis of each of the passages is also provided, where the fi-
the word "Jew" is used, and their systematization, allowing
allowing the author to draw the appropriate conclusions. Maybe
perhaps it would have been worth quoting this article in full, but, considering
its availability in modern information media
tions, we will limit ourselves to just a few excerpts:

The very first mention of the word "Jew": "And
the survivor came and informed Abraham the Jew, and he
lived in the oak groves of Mamara the Emorite, brother of Eshkol and
brother Aner, and they are Abraham's allies." (Ber. 14:13/1)

Joseph says: "For I was stolen from the land /mgit."
(Ber. 40:15).

Commentary by A. Eterman: From the point of view of bi-
Bleich's narrative of such a land (or country) in
the moment of pronouncing this phrase does not yet exist
valo - on the contrary, Jacob and his family were aliens-

tsami wherever they lived. Therefore, the words
Joseph are an anachronism. They indicate either
that their author was already familiar with Canaan as a land,
belonging (or belonged) to the Israelis-
to us, or to the fact that for him /mgit - the people, obviously
owning his own country. In the latter case
It is certain that Myt is the name of another ethnic group,
than Israeli.

And they will listen to your voice, and you will go and become
the reishins of Israel to the king of Egypt, and say to him:

The Lord, God, appeared to us, and now we would go
for three days' journey into the desert and would bring sacrifices to the Lord.
“I, our God” (Ex. 3:18).

And they said: God /it has appeared to us; let us go away for three
day into the desert and bring a sacrifice to the Lord our God,
or he will strike us with pestilence or with the sword (Ex. 5:3, 9).

And you will say to him: The Lord, God /myth, has sent me to you
say: “Let my people go, that they may serve me in
"in the wilderness"; but behold, you have not obeyed until now (Ex. 7:16).

And the Lord said to Moses, Rise up early in the morning and stand
before Pharaoh, and say to him, Thus says the Lord,
God Myth: "Let my people go so that they may serve
me" (Ex. 9:13).

And Moses came with Aaron to Pharaoh, and they said
They said to him: “Thus says the Lord, the God of the world: How long will you be-
Are you going to refuse to humble yourself before me? Let me go
my people, that they may serve me” (Ex. 10:3).

Comment by A. Eterman: Calling UNI/N “Bo-
gom /mgit", and systematically, the author, undoubtedly,
but, it is addressed to some real circumstance,
the meaning of which we also have to unravel. In this
There is no a priori necessity for renaming
sti, especially since the Israelis themselves call themselves
Bnei Israel. However, it is certain that in their
in the eyes and in the eyes of the modern text reader "God

"imgit" is a more impressive deity than "God of the Bnei Israel." In other words, the text tells us what the title of deity was supposed to produce more

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a strong impression on the Egyptian king - but from this- it directly follows that /mgit are not Israelites or, in at least not exactly the Israelis.

If you buy a slave for them, let him serve for six years, and on the seventh day let him go free freely (Ex. 21:2).

If your brother, No., or Mpa, sells himself to you, then let him serve you for six years, and in the seventh year let him go “set him free from himself” (Deut. 15:2).

Commentary by A. Eterman: The emergence of the word /иrї in the legislative fragments of Shmt. and Dv. it cannot but cause confusion. Not only is there no necessary- sti - it confuses the matter and is completely unnecessary. ... It therefore seems likely that the use The word /mg/ has a meaningful meaning here. In my opinion, it should be assumed that at least at least in this case //// - these are not all Israelis, but some part of them, a social stratum, represented whose workers are prohibited from being turned into permanent slaves. It is also likely that in later times This elitist law was revised and became more egalitarian, but the wording of the law, consecrated- has not changed over time. I will also note that in late Talmudic literature formed a An interesting contrast: a Jewish slave (eved. Imgi) - Canaanite slave (Eved Knaani). The status of these slaves different, even polar: the Jewish slave must be released after a maximum of six years, his murder is punishable by death, it cannot be excessively ex- to cheat, etc.; the Canaanite slave is deprived of any there was no right, he should not be released, his murder

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is not considered as murder - all this despite the fact that he is considered to have accepted the basic Judaism. It can be assumed that this opposition is

is the successor of the original opposition
between Fri and all the other Israelites.

The noted non-identity of the concepts of "Ivrim" and
"Israel" refers us to the origin of the definition
"Israel" - it is known:

And Jacob was left alone. And a certain man wrestled with him until
the appearance of dawn and, seeing that it did not overcome him, he
the joint of his thigh was damaged and the joint of Ia's thigh was damaged.
kova, when he wrestled with Him. And he said [to him]: Let go
Me, for the day has broken. Jacob said, I will not let you go,
until you bless me. And he said: what is your name? He
said: Jacob. And he said [to him]: from now on your name will be
not Jacob, but Israel, for you have striven with God, and man-
you will prevail. And Jacob asked, saying: tell me
[me] thy name. And he said: why do you ask
about my name? [it is wonderful.] And he blessed him there. And
Jacob called the name of that place Peniel: for, he said,
I have seen God face to face, and my life is preserved. And
the sun rose as he passed by Panuel; and he limped
on his thigh. Therefore to this day the children of Israel do not
eat the veins that are on the thigh, because Bo-
"The digger touched the sinew of Jacob's thigh."

* Genesis 32:24-31.

Certainly, to the understanding of the biblical stories
you can't approach it only from an esoteric position and that's it
what happened must be considered as having
deep hidden meaning, the key to understanding which is
it becomes Jacob's receiving of the second name - Iz-
Rail.

The word "Israel" could be interpreted as
"the man who saw God", and not only because
this word can be translated into Hebrew (ish-ra-El),
but also because it corresponds to what was said: “And he called
Jacob called the name of that place Peniel: for he said, I have seen.
“I saw God face to face, and my soul was preserved.”

But the Torah leaves no room for ambiguity: “And
said [to him]: from now on your name will not be Jacob, but Israel-
or, for you have wrestled with God, and will overcome men.
"you go", which should be understood as follows: if the forefather "saw

"I see God face to face" and his soul is preserved, then he will preserve-
and the people descended from Israel, who “will be
overcome the people who raised their hand against him.

But perhaps the Almighty had something else in mind:
distinguish Jews from Israel? And if we want to understand,
what is the difference between the definitions of "Jew" and
"Israel", then we should start by stating the fact that
that the second of them originates from Jacob-Israel, in
that moment when Jacob with all his numerous
returned with his family to Canaan from Mesopotamia, where he served
to my father-in-law Lavin.

Note that both the patriarchs and their legal spouses
were "of one blood", and the fact that both Abraham and Isaac
sent their children to take wives for themselves in the land of the Exodus,
doesn't it indicate that they cared about ethnicity?

* Panuel - "face of God" (panim-El).

the purity of their descendants? It is unlikely that Hagar's son Ishmael
Abraham was driven out of the house only at the request of Sarah, and
not because he was the son of an Egyptian woman.
Jacob's birthright, not Esau's, is what Isaac sends to the inner
to Laban's close nephew, who married a non-Jewess
Esau drops out of the subsequent history of the Jews.

But Jacob, remembering the chosenness of the Jews, understood
there is no possibility of procreation in the so-called "chi-
"The greatness of Jacob lies in the fact that he took on
the courage to include those who
became related to him and accepted his faith in the One Creator.

Perhaps the episode of Jacob's struggle with God is bi-
Bleigh's allegory of how the said problem was resolved
problem. After much thought, Jacob calls upon All-
the Most High and tells Him about his doubts about
that only those who belong to the chosen people should belong
direct descendants of Abraham on both father and mother. First,
la The Creator does not agree with Jacob; they argue "until the end
"the appearance of the dawn," but in the end Jacob convinces Him of
his opinion and receives a blessing, but with one condition
still distinguish between Jews and those who united with them
their destiny. From now on, such people will be called "Israelis-
lem" in memory of Jacob arguing with God (wrestling
with God), but a symbol of the fact that, beginning with the children of Jacob,
Even those who are not born will be able to join the chosen people

born by the Jews, his lameness began.

In light of the above considerations, the definition
"Israel" can be found in parallel content
nie: Khuchl h (israel) - literally: "permission of God".

At Jacob's request, the God of the Jews becomes God and
for Israel, but a long time will pass and it will happen
many events will take place until the distinction between
definitions of "Jews" and "sons of Israel". Therefore,

An analysis of the use of the word "Hebrew" in the Bible leads to
to the conclusion that “yl7t is the name of a different ethnic group than the Izra-
"Il'skiy", that "YL1t are not Israelis or, in any case,
tea, not exactly the Israelites" and are marked "opposite-
“the position between Yil1t and all other Israelites.”
The Jews strove (as, indeed, did any other
people or tribe) to preserve their ethnic identity.
weakness and in this case elitism, since
laid the foundation for Israel and took it under their guardianship
God. But the "Egyptian slavery" and then existence in
Diaspora contributed to the leveling of the concept of "Jews"
and "Israel"; in the end, they were reconciled by a certain
the name "Jews" that appeared after the division of the single
Kingdom of Israel on Judea and Samaria. Being from-
initially indicating belonging to citizens
Kingdom of Judea, the word "Jew" according to well-known sources
ranks were transformed into an indication of religion
and nationality. It should be noted that it is precisely the ter-
min "Israelite" outside the Kingdoms of Israel
never and nowhere acted as an indication of nationality
the identity of a specific person, but only of a community.

The attitude of the people towards their name was and remains
the most important element of national self-esteem,
and the most stable element is its change-
occurs only under the influence of extremely significant
reasons. It is quite clear that Abraham and his companions
The locals called them "aliens, people from beyond"

∗ Eterman A. The use of the word "Hebrew" in the Old Testament // Jewish
skaya antiquity. No. 2(38). 2006.

rivers", but the fact that this nickname will become a national
name and will completely displace the real one, which,
without a doubt, they had it before the "crossing of the river,"
more than doubtful.

The Scripture says: "The Jews are God's chosen people.
genus". Let us note that over the course of many centuries and
events this formula has not changed: not Israel, not Ju-
dey, namely Jews.

Nahor and his descendants who remained in Haran and
Abraham continued to consider the idol worshipers as his kindred.
the stvenniki: they did not become another people for him,
although they were no longer co-religionists. Neither Abraham nor Isaac,
Neither Jacob mentions his nationality.
of lying - it is said about it "from the author": "Isaac was
forty years old, when he took Rebecca, the daughter of
Batuel the Aramean from Padan-aram, Laban's sister
"Aramaean".

"Jacob stole the heart of Laban the Syrian,
because he didn't inform him that he was leaving."

, In Deuteronomy, the Almighty calls Jacob an Arab.
we say: "You answer and tell before the Lord your God
them: my father was a wandering Aramaean and went to
Egypt and settled there with a few people, and there was
there came from him a great, strong, numerous people
""".

Simple everyday logic tells us that if
Laban, the son of Bathuel, the grandson of Nahor, was an Aramaean, that is, an Arab.
Meyanin and Abraham, for he is Nahor's brother. Therefore,
Thus, the definition of "Jew" is newly acquired. This is

* Genesis. 25:20. (Bethuel is Abraham's nephew, and Laban is Abraham's grandson
nephew.)
** Genesis 31:21-23.
*** Deuteronomy. 26:5.

the main and clear argument of the supporters of that version
the origin of the word "Jew", which we named first.

However, it is still necessary to clarify some points,
let's say, details. Note that the definition of "country-
"a living Aramaean" is more than an arbitrary translation.
waters into Russian" Hebrew 7° ∗zt k2° (arami oved avi).
This combination cannot be understood as “my father was
"Wandering Aramaean" because the root is lunch
(aleph, bet, dalet) forms words meaning "to lose-
"to perish, to disappear." Therefore, the expression "arami oved"
Avi should understand it as "my father almost disappeared (not
died) among the Arameans."

This is exactly what this passage looks like literally.
translated from Hebrew:

And you will cry out and say before the Lord, God
yours: Arami (intended) to destroy my father-
go; And (then) he went down to Mitzraim and lived there with
a few, and became there a great, powerful and
“numerous.”

And in the Passover Haggadah there is the same reading.
the passage: “the Aramaean exterminated (wanted to exterminate)
"beat) my father."

Let's agree that this interpretation (and after all, it
(the sages of the Talmud suggested) distinguishes Jews from Arabs
meev.

∗ The Russian translation of the Pentateuch contains a number of inaccuracies,
demanding the content of the text.
∗∗ It is completely unclear why in the Russian translation it is “wandering-
""Aramaic""?
∗∗∗ Torah. Pentateuch and Haftarot. Hebrew text with Russian translation.
home and classic commentary "Soncino". M: Mosty kult-
ry, Egypt: Seshogigt, 1999.

How then can we explain that the nearest
Abraham's relatives Batuel and Laban are Arameans? But really
since we are speaking from the standpoint of everyday logic,
in other words, the logic of the coexistence of the individual
and society, then it assumes the equal probability of that
the fact that the definition "Arameans" may not indicate
on nationality, and on place of residence
stv: much more natural and informative when
mentioning a distant relative will be

specifying his place of residence, not his nationality,
because the first is changeable, and the second is constant.

And isn't it therefore worth paying attention to the fact that
that the Torah calls Batuel and Laban Aramaeans, and Abraham
Mom, Isaac and Jacob are not here?

And the "Land of the Jews" existed. Joseph, beloved
son of Jacob, was sold into slavery by his brothers in Egypt.
pet. The wife of the Egyptian nobleman Potiphar, in whose house
who served Joseph, called him a Jew. And Joseph himself,
slandered by her and sent to prison, he says about himself:
“For I was stolen from the land of the Jews,” which, of course, is a subtext.
Joseph's residence in this "land of the Jews"* is possible
how he was "stolen" from her.

But then the supporters of the first version of the origin
the ethnonym "Jews" must agree that the only
only Canaan could be called the national "land of the Jews",
where those who "crossed the river" stayed to live. But
The Egyptians could in no way associate Canaan with

* Genesis 40:15.
** The concepts of “land” and “country” in the Torah act as synonyms.

with the “land of the Jews” if only because “all souls
who came with Jacob into Egypt, who were descended from
his loins, besides the wives of the sons of Jacob, were sixty in all.
"Six souls."

The Torah emphasizes the small size of the family of Yahweh.
kova at the time of crossing the Egyptian border: “A
(then) he went down to Mitzraim and lived there with
a few, and became there a great, powerful and
"numerous".

Let us emphasize: living in Canaan for “only sixty years”
"six souls", no different from his others
residents could not bring anything except their religion
to change the long-standing name "Country
"Canaan" to "Land of the Jews." Joseph would not have become
to arouse suspicions that were completely unnecessary in his position.
the prisoner's marriage, mentioning a certain unknown to the Egyptians

"the land of the Jews." He had no doubt that the right would understand
Vilno: for both Joseph and the Egyptians, the “land of the Jews” was not
Canaan. That's obvious. So the fact that Joseph is
a Jew living in the "land of the Jews" did not challenge the Egyptians
mistrust; so they knew about the existence of the land
Jews, and the Jewish people."

Let us also pay attention to the fact that Io-
Seth was born and raised in Canaan, which means that in his
the family kept the memory of the "land" from which they came to Canaan
his ancestors came. Let us emphasize that this memory was
still fresh, since Joseph was Abraham's son
great-grandson.

* Genesis 46:26.
** Deuteronomy. 26:5.
*** In one Egyptian source (Vienna Demotic Papyrus O
6278-89 + 6698 + 10111) the country 'ubg is mentioned along with Crete,
Amurru, Ashur and Egypt. |

And only having become an all-powerful nobleman, no longer afraid
When he is forced to reveal the truth, he admits: “And Joseph said
to my brothers and to my father's house: I will go up and tell
Pharaoh, and I will say to him: My brothers and my father's house,
that are in the land of Canaan, come to me."

As we see, Canaan continued to be called its own
name, and not "the land of the Jews." Nevertheless, the descendants
The Egyptians called Jacob, who remained to live in Egypt,
Jews:

And the king of Egypt said to the Hebrew successors,
the name of one (of them) is Shifra, and the name of the other is Pua. And the
hall he: taking from wives of the Hebrews, look at the maternity
stones: if it is a son, kill him, but if it is a daughter,
(then) let him live."

And she opened it and saw him, the child, and behold the boy
cries, and took pity on him and said: Of the children of the Hebrews
this one. And his sister said to the daughter of Pharaoh: Shouldn't I go?
I will call you a wet nurse from among the Hebrew women, and she will come to you
feeds you a baby."

And it came to pass in those days, that Moses grew up, and went out to his brethren.
his own, and saw their hard labor (duties), and saw
cases (that) a certain Mitzri beats a certain Hebrew from his

brothers. And he looked around and saw that
there is no one, and he struck the Egyptian, and hid him in the sand. And
He went out the next day, and behold, two men (from) the willows
Rome argue, and he said to the unjust: Why do you need to beat
your neighbor?“"

* Exodus 1:15-16.
** Exodus 2:6-7.
*** Exodus 2:11-13.

.6

Comparison of the two mentioned versions of the origin
the name "Jews" has another side - linguistic
vuyu. If the definition of "Jews" was born in Canaan, then
the name of the language "Hebrew" could not have appeared before
how Abraham and his companions came to be called Jews.

According to the second version, the Jews came to Canaan already
with Hebrew, a dialect of the Aramaic language. There is no doubt
but, almost four centuries of Egyptian slavery led to
that lexical features appeared and became fixed in the language
elements different from the "pre-Egyptian" ones, but the basis of
Rita retained its “progenitor” - the Aramaic language.

Returning to the biblical text: “And he was (on) all
“There is one language and one speech on earth,” it probably follows
support the opinion of those linguists who believe that
this "one language throughout the whole earth" that is spoken
whether all the descendants of Noah before the "tower" were Aramaic
sky:

The Arameans never formed a single people and
did not have a single state. Their language, however,
behaved extremely expansively, continuously expanding
expanding its territory. Aramaic played a role
lingua franca in the Middle East region."

And from what has been said, an unambiguous conclusion follows: de-
the division "arameans" is not an indicator of nationality
of the property.

There seems to be sufficient evidence to support this.
that Abraham was a Jew even before he took Terah

Abram his son, and Lot the son of Haran, his grandson.

* Wikipedia. Article "Aramaic languages".

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him, and Sarai his daughter-in-law, the wife of Abram his son, and
went out with them from Ur of the Chaldees to go to the land
Canaanite: but when they reached Harran, they stopped
there".

* Genesis 11:31.

THE EXILED PEOPLE

It is known that the Jewish people were divided into twelve
tribes, or tribes, called according to biblical tradition
divisions of the "twelve tribes of Israel" by the names of the twelve
the twelve sons of the patriarch Jacob. The Jews numbered twelve
The Twenty Tribes left Egypt, lived in the desert, conquered and
populated the Promised Land. Kings David and Solomon were
from the large and powerful tribe of Judah, which occupied the southern
part of the Jewish state. This tribe and its neighbors
the tribe of Benjamin, due to its proximity to the throne,
whether there are some advantages, such as,
in a lower tax burden compared to others
tribes. Naturally, such open protection
Onism was not liked by the remaining ten tribes, and only
the legendary wisdom of Solomon, one must assume, is contrary to
stood to the discontent of the people. But after the death of the king in 977
BC, a conflict broke out in the country. Representatives
the tribe of Ephraim, also large and strong, occupying
the northern part of the country, turned to Solomon's successor,
to his son Rehoboam, with the request: “Your father has imposed on us
heavy yoke; but lighten thou thy father's cruel work, and
the heavy yoke which he has laid upon us, and we will serve
you"".

* 2nd Chron. 10.

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But Rehoboam, who did not take anything from the bold and courageous,

grandfather, nor from the wise father anything except the right of inheritance.
the throne, replied: “Father has imposed a burden on you.
some yoke, and I will increase it; my father punished you with whips,
"I will hit you with scorpions"∗.

This arrogant response served as a reason for the beginning of
la civil war between those who supported Rehoboam
the tribes of Judah and Benjamin and the other ten tribes
us. But the war did not happen thanks to the vice of Shemai,
who convinced the headstrong new king not to go with the army
against the rebels. But something even more serious happened.
terrible - the united Jewish state disintegrated into
two: the South, which from now on became known as Judea,
and the Northern, called differently: Ephraim, or Ten-
by the tribe, or Israel, or by the name of the capital -
Samaria. The split resulted in the weakening of each of
kingdoms: lack of unity and different political
orientation eventually ended tragically for
both states, but earlier for the Northern (Decay-
(fief) kingdom.

2

In 735 BC, the then powerful king of Assyria
rii Tiglath-Pilasar in response to the formation of a directed
against his power military-political alliance between
The Northern Kingdom of Israel and Aramea (Syria)
seized the capital of the latter, Damascus, and executed its ruler
Rezina. Then, having converted into an Assyrian province almost
half of the Kingdom of Israel, Tiglath Pileser took away
the capture of 13,500 people from eight cities - this is what is said in the do-

∗ 2nd Chron. 13. 16-17.

the report that has come down to us about the deeds of this king. 4th Book
The kingdom names the areas whose inhabitants became the first
we are the Israelites who were expelled from their land:

In the days of Pekah king of Israel came Peglath-
Phelesar, king of Assyria, took Jonah, Abel-beth-
Maacah, and Janoch, and Kadesh, and Hazor, and Gallad, and Galilee, and
all the land of Naphtali, and carried them away to Assyria."

Gilead mentioned in the above list
belonged to the half-tribe of Menashe:

The sons of Machir the son of Manasseh went to Galad and took
and drove out the Amorites who were in it. And they
Moses gave Gilead to Machir son of Manasseh, and he
"flowed in it."

Galilee, including the cities of Kadesh and Hazor, was part of
the lot of Naftali.

Thus, in 735 BC, with the expulsion of 13,500
the Raelites, who belonged to the tribes of Manasseh and Naphtah-
whether, the beginning of the "Assyrian captivity" was laid and
the continuing dispersion of Jews across countries
peace - the Jewish Diaspora.

However, Oshea, who had organized a conspiracy against the
far-sighted Pekah (Fakei) and seized power,

* In Jewish tradition - Naftali.
** 4 Ts.15:29.
*** Numbers 32:39-40.

did not draw the proper conclusions from what happened and, being
confident of Egypt's support, he continued to intrigue
against Assyria, but miscalculated. And now Salaman-
Sar in 722 BC draws a line under existence
Northern Kingdom of Israel: it is completely captured
was destroyed and its inhabitants were taken into captivity. But, apparently,
mo, the glory of capturing Samaria (Shomron) does not belong
only Salamanzaru, because in the annals of the next
The Assyrian king Sargon said:

At the beginning of my reign I besieged and took,
with the help of the god Shamash, who granted me victory over
my enemies, the city of Samaria. 27,280 people inhabited-
I took away his chariots. I took 50 chariots for my royal
share. I took the captives to Assyria and sent in their place
people of the countries I defeated. I placed over them
my officials and governors and imposed such a tax on them
the same tribute as the previous Assyrians imposed on them
kings".

The observed contradiction is proposed to be resolved
like this: Salamansar began the siege of Samaria, but died, and began
Sargon brought this enterprise to completion. For example, in
The KEE gives the view that “the son of Tiglath-Pileser,
Shalmaneser U took the capital of Iz- after a two-year siege.
the kingdom of Samaria (722 B.C.), and two years later
In 1888, his successor Sargon II drove almost all of the
population of Samaria."

∗ Sadaev D. Ch. History of Ancient Assyria. M.: Nauka, 1979. P. 102.
∗∗ KEE. Article "Assyrian Captivity".

4

The Assyrians widely used in relation to
forced displacement method for indigenous peoples
("Nashahu's policy"), rightly believing that a person,
deprived of his country and his home and finding himself in
in an environment alien to him, he will be much more accommodating
in relation to the new owners: “In the ninth year of the kingdom-
the king of Assyria took Samaria and drove out
the Israelites to Ashur (Assyria), and settled them in Halah, and
"in Habor, by the river Gozan, and in the cities of Medea."

According to the annals of Sargon, the above figure
ra 27280 refers only to the residents of the city of Samaria,
but why Sargon, who undoubtedly strove (however,
(as do most people in similar positions)
to show off one's merits to the fatherland and descendants,
keeps silent about the rest of the captives, whose number must
but was it significantly higher than what was presented? After all
if the figure of 27280 people is at least approximate
is true, then the sum obtained even after adding to
13,500 - the number of Israelites resettled from the city
Galilee's daughter Salamancer, does not convince that we are talking about
about 10 tribes.

The Torah provides precise data on the number of combat
capable men "of twenty years of age and above, fit for
the wars of Israel were according to their generations, by the house of their fathers, acc
names, all males without exception" in each generation
at the time of the exodus of the Jews from Egyptian captivity (except
the tribes of Judah and Benjamin, who lived in the South
Jewish kingdom):

*4C. 17-6.
** Numbers 1:1-43.

61

Name of the tribes Number of men,
Jacob's Houses Fit for War

Tribe of Menashe

Total – 493,950 people. Let us emphasize once again that
only men aged 20 and above are counted here
older, without women and children, so even taking into account all
the vicissitudes that befell the Jewish people are unlikely
whether the number of members of each tribe on the eve of the fall of Iz-
The kingdom of Rael was much lower than the "original" one.

62

So, the established opinion is that the Assyrians were
Almost the entire population of the North was deported
kingdoms – ten tribes, must be placed under
doubt. The message seems more plausible
Chronicles: “Then the God of Israel stirred up the spirit
Pul, king of Assyria, and the spirit of Tiglath-pileser, king
Assyrian, and he carried away the Reubenites and the Gadites and
half of the tribe of Manasseh, and brought them to Halah and Habor,
and Aru, and the river Gozan, where they are to this day" – that is,
The second expulsion of 722 BC affected (like the first,
735 BC) only the Transjordanian tribes: Reuben, Gad and
half the tribe of Menashe.

In fact, in the story about the celebration of Easter
at the beginning of the reign of King Hezekiah of Judea with perfect
It is obvious that not all residents of Israel
the Ilian kingdoms became exiles:

And Hezekiah sent throughout all the land of Israel and Judah,
and he wrote letters to Ephraim and Manasseh to come to the house
the Lord's, to Jerusalem, to celebrate the Passover to the Lord
God of Israel. And messengers went forth with letters from the king and from
his princes throughout all the land of Israel and Judea, and according to the
to the king's displeasure they said: Children of Israel! Return to the Lord.

God of Abraham, Isaac and Israel, and He will turn to the remnant-
ku, which escaped you from the hand of the kings of Assyria. When you
turn to the Lord, then your brothers and your children will be
they will walk in mercy with those who took them captive and will return to this land,
For the Lord your God is good and merciful and will not turn away his face
from you, if you turn to Him.

And the messengers went from city to city throughout the land of Ephraim.
and Manasseh and to Zebulun, but above them

* Chronicles 1:5-26.

laughed and mocked. However, some of the tribe
Asirova, Menashe and Zavulonova humbled themselves and came to
Jerusalem".

Let us recall that this event took place in 715 B.C.,
that is, seven years after the capture of Samaria by the Assyrians
ria. Where then does such an unshakable postulate of the Jewish
the story of the exile of the ten tribes of Israel? What
gave rise to the famous and still exciting inquisitive
have you solved the mystery of their disappearance?

Division in 928 BC after the death of King Solomon
into two Jewish states: the southern one - Judeo-
day and the northern one - Samaria - led not only to the poli-
differences between them (which is always obligatory)
(not only in such a situation), but also to religious ones (that
not necessarily); in this case, a religious schism
was caused by a political split.

The fact is that for reasons that constitute
a useful topic for discussion, the Jerusalem Temple
has a special meaning in Judaism that has no analogues in other
place in other world religions - there is no substitute for it. In-
the time that worries us and even more so: in Jerusalem
The temple housed the Ark of the Covenant, the greatest relic
Jewish people, therefore already the first king of the North-
there was every reason to fear the new kingdom of Jeroboam
that the northerners feel a sense of unity with Jerusalem-
the temple will lead to the reunification of the kingdoms and
tere them of power. The move made by Jeroboam to avoid-

* 2 Kings 30:1, 6, 9–11.

the possibility of such a development of events was well thought out
and was based on the fact that the inhabitants of the Northern Kingdom
much more than the South, were subject to paganism–
influence, since from the first days of residence
in the promised land their fellow citizens were pagans
ki, whom the Israelites did not expel from their land:
“And when the children of Israel had come into strength, then Ha–
They made the Naneans tributaries, but did not expel them
their".

Jesus Navin foresaw the possible consequences
such a situation and before his death he paid special attention to her
attention of fellow tribesmen: “Do not associate with these people.
Do not remember the births that remained between you
the name of their gods; you shall not swear by them, nor serve them, nor
"Worship them."

Having built temples in Dan and Bethel, Jeroboam was commanded
install gilded statues of bulls (tel–) in them
tsov), declaring: “These are your gods, O Israel, who brought forth
you from the land of Egypt" "". According to the understanding of the king and his
advisers, the new temples had to satisfy
the religious needs of both Israelis and non–Israelis
representatives of other peoples (for example, the Canaanites, who
who worshiped the bull as a symbol of strength and fertility).
It must be said that this enterprise was of great importance to Jeroboam.
to a certain extent it was possible:

And they began to act according to the customs of the peoples whom
the Lord drove them out from before the children of Israel, and as usual,
I hoped the kings of Israel would do as they did. And they began
the children of Israel to do things that are displeasing to the Lord God

* Joshua 17:13.
** Joshua 23:7.
*** 1 Kings 12:28.

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to their own, and they built themselves high places in all their cities.
them, starting from the watchtower to the fortified city-
"genus".

And what is there to be surprised about, if in the inscription of Sargon II
It speaks of four Arabian tribes that migrated
were sent to the “country of Omri” in 716-715 BC. It is clear that
violation of one of the most important commandments by northerners
The Almighty has aggravated the already undisguised and barely
hostility towards them that did not lead to civil war
southerners.

6

As sad as it is to admit, by the middle of the 8th century
B.C. Judea and Samaria became practically hostile.
we are each other, oriented towards different allies
(Judea - to Assyria, Samaria - to Egypt) state-
tvas. The mistake of the last tsar, already noted above,
The Northern Kingdom of Oshei, which stopped paying
tribute to Assyria and relying on the support of the Egyptians,
led to the destruction of the kingdom, the expulsion of part of it
residents and the settlement of exiles from other countries in their place
places conquered by the Assyrians:

And the king of Assyria brought people from Babylon,
and from Kutha, and from Avva, and their Hamath, and from Serparvaim and
He settled them in the cities of Samaria instead of the sons of Iz-
railes. And they took possession of Samaria and began to live in
its cities."

* 2 Kings 17:8-94.
** 2 Kings 17:24.

66

It is clear that the new arrivals added their own idols.
fishing for idols of the peoples already living in Samaria, but what
It is noteworthy that it was the settlers, although not because of
beliefs, but out of fear, they decided to turn to monotheism
I live:

And how at the beginning of their life there they did not honor-
if the Lord, then the Lord sent lions among them, which
they killed them. And they reported to the king of Assyria, and said,
Zali: the peoples whom you have removed and settled in the city
tribes of Samaria, they do not know the law of the God of that land,
and He sends lions among them, and behold, they kill-
they are persecuted because they do not know the law of the God of that land.
And the king of Assyria commanded and said: send there
one of the priests whom you evicted from there;
let him go and live there, and he will teach them the law of God
that land.

And one of the priests whom you had
settled from Samaria, and lived in Bethel, and taught them how
to honor the Lord. And every nation did his own

their gods and placed them in the temples of the heights, which were arranged
or the Samaritans, each nation in its own cities, where
they live. The Babylonians made Sukkot-Benoth, Ku-
The Tiyans made Nergal, the Hamathians made Ashima,
The Avviyets made Nivkhaz and Tartak, and the Sepharvaim-
the cynics burned their sons in the fire of Adramelech and
Anamelekh, the gods of Sepharvaim. Meanwhile, they honored
and the Lord, and made for themselves priests of the high places
from among them, and they served in their temples.
hundred. They honored the Lord, and they served their gods.
whether according to the custom of the peoples from whom they were evicted. Before
today they act according to their former customs-
yam: they do not fear the Lord and do not walk according to the statutes and

according to the rites, and according to the law, and according to the commandments, which
the Lord commanded the sons of Jacob, to whom He gave
the name of Israel."

The above passage brings us back to the question
I ask about the number of exiles and can serve as a reference
a strong argument in favor of the fact that the Assyrians
the majority of all ten became prisoners
tribes that inhabited Samaria, and not four, because
that there was not a single "priest from among" left there
"his own." But it turned out that after only seven years,
After the fall of the Northern Kingdom, the envoys of Hezekiah, king
The Jews moved freely throughout its territory, and
the Samaritans arrived at the festival unhindered
Jerusalem. So those of them who held to the faith
fathers, mainly priests and Levites,
seeing the widespread triumph of paganism in Samaria-
in the kingdom, they probably took advantage of the opportunity
to live among fellow believers and moved to Judea - that's it
why "there was not a single "priest" left in Samaria
"from among his own." Perhaps fear of predators
forced the former Babylonians, Gutians and others like them
"to honor the Lord," but they honored Him "in the temples of the heights,"
that is, in a pagan way. In general, neither before the conquest
Samaritan kingdom, nor after it did the Samaritans
acted "according to the statutes and the rituals, and according to the law, and according
the commandments which the Lord commanded the sons of Jacob,
to whom He gave the name Israel."

∗ 2 Kings 17:25-34.

7

For almost two centuries the former
The Samarian (Northern) Kingdom remained a marginal
Assyrian province with religious self-government
which led to the final replacement of the single one here
God into many gods, idols and idols. They were replaced
generations, but the inhabitants of the southern kingdom - Judea - knew
and remembered that just 30 km from Jerusalem began
and to the north stretched the country where those with whom they had
there was a common history: with common ancestors and with Egypt-
slavery, and with the Exodus, and with the conquest of the Land of promises
manufactured.

The belief that the sons of Israel could not change
thread to the God of Israel, and led to the emergence of the legend of
disappeared tribes, which to a much greater extent
did not correspond to the national pride of the Jews, than
recognition of the Samaritans as assimilated relatives
nikov. Therefore, all the inhabitants of De-
ten-generation kingdom. In the minds of those who were still living at first
on their own land, and then also found themselves in exile
The Assyrian captives of the Jews continued to remain
part of the chosen people, even if part of it is lost
and has not yet been found, but is undoubtedly preserved and
who preserved the faith in the God of Abraham, Isaac and Jacob.

There are probably no legends or pre-
dans, similar to the legend of the lost 10 tribes of
railevs: its relevance has not diminished in the least over
25 centuries. Traces of the lost tribes are still being sought
both scientists and enthusiasts, discovering them in a variety of
personal corners of the planet: in Eastern Europe, in the Central
central Asia, India, China, Japan, among the Indian
North American and Mexican people and in all countries

North Africa. Authors of articles and books on the specified
The topic is presented with interesting facts of varying degrees,
confirming their findings, but these facts apply if
in accordance with the above, not to the exiles from the North-
kingdom, but from the kingdom of the South, all were resettled
by the same Assyrians 20 years after the fall of Samaria.
Here we come to an important moment in Jewish history.

For some reason, they mainly talk about two perfect
the expulsion of the inhabitants of Samaria by the Assyrians
(Northern) Kingdom of Israel, but there were also three
tie, which has nothing to do with the mystery of the missing tribes,
because this time the inhabitants of the tsar were taken captive
the Jewish state.

In 701 BC, the Assyrian king Sennacherib, son of
the conqueror of Samaria, Sargon, having defeated the attempt to exert
He was resisted by a large Egyptian army that invaded
to southern Judea, captured the city of Lakish and sent it to Ye-
Rusalim to the king of Judea Hezekiah an ultimatum with a proposal
to submit to Assyria.

A huge ransom, which even included jewelry
temple, stopped the advance of the Assyrians to the capital,
but still Sancheriv, as reported in the eulogies
According to his records of this campaign, he captured 200-150 prisoners.
They shared the fate of their brothers from Israel.
kingdoms, but significantly surpassed the latter in number.
and, what is important to imagine, were really new-
bearers of faith in the One Creator, because for 20 years,
passed from the fall of Samaria, ruled in Judea
King Hezekiah significantly raised the role of the Levites-sacred
servants, did a lot for purification
and strengthening the state religion, which, according to
The country's title became known throughout the world as Judaism.
Heroic events have been restored to the people's memory

tia of Jewish history, renewed the related
events, holidays that gave the nation a sense of
unity; the uniqueness of the temple was emphasized as
the only place of Divine presence and,
of course, the holiness of Jerusalem - the city in which
This temple was located.

So the meaning that is put into the understanding
ie "Jewish Diaspora", meaning the unshakable
the faith of the exiles in “their” God and the ineradicable desire
to return to Jerusalem, the Jews are obliged to the exiled
from Judea to the captives first of the Assyrian king Sankh-
Riba (701 BC) and then the Babylonian king Nebuchadnezzar
Khonezzar (586 BC), and not the calf worshipers
Samaritans.

The Jerusalem Talmud does not share the Assyrian
captives to the Samaritans and Jews and, speaking of the three exiles-

in the three exiles, meaning the places of their settlement: “In three exiles-
they took them away: one on the other side of the Sambation River, the second
a swarm in Daphne, which is in Antioch, and the third is hidden by thick
"clouds."

An important remark should be made: the authors
The Talmud in which these places are mentioned is used
were based on contemporary geographical concepts.
And they did not know the true ones for the reason that in the an-
the conquerors' taxes are generally said: "I took the captives away
Assyria", "moved them to Assyria". Therefore, when
specific places of settlement are named, it follows
understand that they are known to the author and he makes a reservation:

* Jerusalem Talmud. Sanhedrin, 536.

Then the God of Israel stirred up the spirit of Pul, king of Assyria.
and the spirit of Tiglath-pileser, king of Assyria,
and he carried away the Reubenites and the Gadites and half a tribe
Manasseh, and brought them to Halah, and Habor, and Aru, and to
the river Gozan, where they remain to this day.

The main source of information about those living beyond the
the affairs of the Jewish kingdom were divided among the tribesmen
tales of merchants and travelers, and it is quite clear,
that the names of the places of settlement were given in modern
nom for storytellers. So, if we proceed from
from the fact that the Books of Kings were created after the return-
the release of the Jews from the Babylonian captivity, that is, in the 5th century BC
CE, and the Jerusalem Talmud in the TU century CE, then the authors
The Books of Kings knew that those who were considered as ass-
by the Russian captives, in the 5th century BC they lived “in Halakh,
in Habor, by the river Gozan, in Ar and in the cities of Medea."
The authors of the Jerusalem Talmud in the TU century but already in the era
ours knew that the descendants of the Assyrian exiles
lived "on the other side of the Sambation River, in Daphne,
that in Antioch" and in some country, "hidden by thick
"clouds."

It is worth referring to each of these titles.
large lists.

Kings
Halakh. Its location is unknown.

Havor (Habor). By Havor is meant the location
left tributary of the Zorat, located in northeastern Syria
Khabur River (Nahr el-Khabur).

∗ 1 Chronicles 5:26.

Gozan. Mentioned as a river, but it should be taken into account,
that the names of the settlements located on the banks
reservoirs, very often identical to the names of the latter,
and probably Guzana is meant - a city in the upper reaches
the Khabur River. Its localization is confirmed and mentioned
knowledge together with Harran: “The gods of the peoples whom
my fathers destroyed them, did they save them? [Did they save] Gozan, and
"Harran, and Rezeph, and the sons of Eden, who are in Phalassar?"

Guzana was located a short distance to the east.
her Harran, the location of which is good for us
It is known (let us also note the toponym Kozan, which calls
a city located 300 km northwest of the already
known to us Khabur).

Ara. The exact location is also unknown.
One can find a suggestion about the connection between Ara and the river
The Araks, whose headwaters are in eastern Turkey,
is in the same geographical area as Habor and Gozan.

Jerusalem Talmud

Daphne, which is in Antioch. Daphne is a picturesque
a suburb of Antioch where the famous temple was located
Apollo. Antioch is the current one, located in the north-
city on the eastern Mediterranean coast of Turkey
Antakya - was founded in 300 BC as the capital of the new
states of Seleucus Nicator, one of the commanders
(according to other sources - a bodyguard) of Alexander Ma-
Kedonian. Named by the founder in honor of his father.

A simple comparison of dates gives us almost three hundred years of difference.
between the above-mentioned expulsions and the foundations
of Antioch. Let us recall that the Jerusalem Talmud

∗ 2 Kings 19:20.

was completed at the end of the 4th century AD, and the previously made conclusion
that it contains its modern compositions
lam geographical names, it becomes obvious.

But if we compare the information from the 2nd Book of Kings about
places where Assyrians settled captives with information
yami of the Jerusalem Talmud, it will turn out that Ha-
Bor, and Gazan are not so far from Antioch, where
located at the intersection of major trade
the third largest city of the Roman Empire could
whether to move and, it must be understood, many moved
descendants of exiles.

On the other side of the river Sambation. About the river Sam-
bation is worth telling in more detail and emphasizing,
that the Sambation River was treated as a geographical
realities - the very mention of it prompted this
knowledge. It is said: “on the other side of the river Sambation,” and
if we were talking about some mythical river, then why
in that case, was such clarification necessary? In other words
in other words, someone knew about the real river Sam-
bation as a place of settlement of Jewish captives,
here and the specifics: on the other side of the river. By "someone"
we should not understand the compilers of the Jerusalem-
of the Talmud, and those whose information the compilers used
were called. It is also clear that the Sambation River was not located
within the borders of the territories subject to Assyria, because about it
would know, as they know about “Halakh, Khabor, the Godan River, go-
the birth of Media." The obvious conclusion is this: Sam-
The bation was not a place of forced resettlement of the Eu-
the exiles of the Assyrians, but became the place of their
subsequent migration.

The question naturally arises: what is generally known about geography?
physical proper name "Sambation" from ancient

sources other than that it is mentioned in Jerusalem-
Talmud? It turns out, very little, and if you
accurate, then we can only talk about a single chance
tea, when the Byzantine Emperor Constantine Bagria-
native in his work "On the Russians who come
from Russia on monoxyls to Constantinople" reports,

that “all of them (single-tree boats. - A.G.) go down the
the Dnieper River and gather in the Kyiv fortress, called
"My Sambatas."

Therefore, the city of Kyiv was preceded by a cre-
a post whose name corresponds to the name of the river that became,
According to legend, the place of residence of the Jews who were expelled
Assyrians. What is this? A coincidence or
cause for reflection? To agree with the latter,
Let's turn to the opinion of a famous Russian historian
B. Rybakova:

Trade and perhaps customs point of Ki-
The heights of the Evian period existed long before the construction of the Kiyem
"city" that received his name... The Emperor is good
knew Kyiv and mentioned it many times, but in this
In this case, he obviously named some part of the city, connected
known with a river, harbor, backwater. Already expressed
thought: is the name of the Kyiv fortress
Sambat is the ancient name of a trading post, approaching
heading to the Dnieper itself?

There is not the slightest doubt that Russian
historians have been eager to find out the etymology of the word

* News from Byzantine writers about the Northern Black Sea region.
M.-L., 1934. P. 10.

** Rybakov B. A. Ancient Rus' and Russian principalities of the 12th-13th centuries. Mosc
Science, 1982. P. 100.

"Sambat" was based on Slavic languages, therefore
they tried to base the understanding of this word on
hydronyms: whirlpool - "whirlpool" or sovod - "connection"
"It is not worth going into detail about the analysis of the Slavic
interpretations of the name "Sambat"; we note that the given
the above quote from B. Rybakov (“at hand” for whom,
(there were undoubtedly linguists) ends with the words:
"The etymology of the word is unclear."

_ The hypothesis that is also worthy of attention is that of supporters
which is considered to be the model for the legend of the founding of China.
Eva became an ancient Armenian legend about three brothers:
Kuare, Meltee and Khoreane, who founded three cities in the country.
not Poluni. If in Kuar you see Kiya, in Khorean - Khori-
va, and in the “country of Poluni” - the lands of the Polyans, on which, as
it is known that Kyiv was founded, then, despite the loss
the name Meltei from the general concept, a reason for reflection-

there are certainly some. Especially since, continuing the gra-
completion, the brothers also built the city of Kerkei, around
which had many trees and grass and expanse
for hunters (cf. in PVL: “there was a forest and pine forest around the city
great and they caught animals there”).

But, based on the Armenian (Caucasian) ba-
In accordance with the above-mentioned legend, the researchers went and
further. Since the Armenians have the name Smbat, and
the fact that the Armenian kingdom was a continuation
Urartian, leads us to the Sarmatian-Iranian version
the origin of Rus', in favor of which they spoke out,
for example, G. Vernadsky and M. Braichevsky. However,
It turns out that the Armenians have a proper name Smbat
has nothing to do with Iranian roots:

In the history of ancient and feudal Armenia, and in the IX-XI
centuries AD - and the entire Transcaucasus played an exceptional role

played by the noble Bagratuni (Bagratid) family. Its origin
The circulation dates back to the Urartu period - even then
this family played a significant role in the life of this state,
by the 10th century BC united the tribes and peoples of the Armenians
the Eastern Highlands into a slave-owning monarchy.
type. In scientific literature, the Bagratids are usually
is attributed to Jewish origin. And in its ob-
The basis is a reference to the message of the Armenian
historian U. Movses Khorenatsi, who in his address
to his patron, the marzpan Saak Bagratuni, he gives a
clarifications regarding the origin of the genus. Correspondingly,
The current chapter is called “A series of our kings and their re-
"the numbering from father to son." In it, the historian writes that the
the Mian king Hrachya (Hrachea) begged from the king of Babylon
Nebuchadnezzar, who took the Jews into captivity, one of the
the fallen Jewish leaders named Shambat and settled
him in our country with great honors. "The Chronicler
claims that it is from him that the Bagrat family descends
no, and this is true." Further, Khorenatsi writes about the difficulty with which
The Armenian kings inclined the descendants of Shambat to idolatry.
worship, and at the end he adds: “For some do not
trustworthy people arbitrarily, without regard
with truth, they claim that your crown-laying family
Bagratuni comes from Hayk. On this matter I will say:
do not believe such nonsense, for there is no truth in these words
no trace or sign of truth, not a remote hint of
No, they just mumble empty speeches and various nonsense.
ts about Haik and his kind. But find out that your name

Smbat, which the Bagratunis often call their sons
vey, this is for real, on their former, that is, Jewish-
in the Chinese language - Shambat".

* Matevosyan R. On the question of the origin of the Bagratids. Armenian Bulletin. M., 2001. No. 1-2. P. 112-115.

Thus, from the mentioned Armenian legend
From the name Smbat we came to the language of the Jews.

There is another mention of the river Sambation in
medieval Jewish literature: "Six days in the
I share it is noisy and stormy, lifting up sand and stones
no, but on Saturdays it rests and calms down."

And here it is necessary to remember that the Dnieper River,
on the bank of which Sambat was located, is known not only
that in ancient times it was the route “from the Varangians to the Greeks”,
but also because this path is blocked in the lower reaches of the river.
gave huge rocks - rapids, flooded in a relatively
quite recently after the construction of Zaporizhzhya
dams. It is quite clear that such a unique pri-
The native phenomenon was described by many travelers.
niks, who certainly noted the power of overcoming
obstacles of water, easily turning over not
not only ships, but also huge boulders, and the sound heard from many distances
many kilometers from the rapids the noise that this water creates
wave in its turbulent current.

And again we are faced with the question: is it a coincidence that the description
the sanctum of the river Sambation in medieval Jewish histories
in the sources coincides with what actually took place
the arrangement of things in the area of the Dnieper rapids? If
it is no coincidence that we must admit that long before
the foundation of Kyiv on the site where the court later
but before this city could arise, there was a fortress
Sambat, where Jews lived - descendants of the Assyrians
prisoners, and perhaps some of those who moved here
even in the time of Peleg the Evers (Ivers).

European merchants and travelers (most
(probably it was the Greeks) told the inhabitants of Judea
and about the unusual (noisy) river, and about the village of Sambat(os),
located on its shore, in which their snot-

exchangers. Jews for whom the message about Sambat is
For obvious reasons it was important and interesting to add
Does the word "sambat" have the Hebrew suffix on:
Sambat-on (for example: holon - window, malon - hotel-
tsa, kenyon - a place for shopping, etc.) and in this form
Sambation entered the Jerusalem Talmud.

Understanding that the Greeks were counting geographical
guidelines from “our side”, we imagine that
They could only arrive at Sambat after overcoming
rapids - the place where "she (the Sambation River) is noisy
and turbulent, lifting up sand and stones" - here's a taste
yes, an indication that the captives live "on the other side
rivers”, that is, after the rapids, which were rightly considered
for all those sailing along the Dnieper, the starting point.

But let us return to the “third exile” from Jerusalem.
of the Russian Talmud.

Hidden by thick clouds. About the third exile-
in contrast to the previous two, it is said allegorically
It is obvious that the author of the passage in question
did not know the exact location of the "third" place of scattering
of the exiles. But why as a metaphorical
What shape were the "thick clouds" chosen for? Direct answer
there is no answer to this question, but it seems that one should take into account that
an indirect circumstance that the Assyrian campaign
ISK In 701 B.C., when the Jews were taken into captivity from Judea,
200 150 Jews, preceded by military actions of the Assyrian
the Riyans in the north of Urartu, that is, in the Southern Transcaucasus,
and there is a fairly high probability that the captured
The inhabitants of Judea were recently resettled by Sancheriv.
annexed territories. Let us agree that the expression
the term "hidden by thick clouds" is most applicable to
mountainous terrain and is quite consistent with the fact that “among

A

Even in the 19th century, the Jews of the Caucasus had a living legend that
They are the descendants of the tribes settled in Media by the Assyrians.
"kings."

After the conquest of the Caucasus by Russia in the 19th century, everything
the peoples who inhabited it began to be called in official

documents "mountain", including Jews who lived
mostly in flat areas. Mountain
Jews believe that their distant ancestors were "Assi-
"Ryan" captives, from the tribes of Judah and Benjamin: Bur-
Duchi in Derbent in 1636, Adam Olearius wrote that there
there live Jews "who call themselves from the tribe of Benjamin"";
Jan Struys, who visited the Caucasus in 1670, drew attention to
attention that the Jews of the Caucasus are “proud of their origins.”
"from the tribe of Benjamin"""; participant in the Russian
The Persian embassy in 1728 was noted by Johann Gerber
in his notes that the rabbis of the Mountain Jews, who knew
in Hebrew, they talk about the origin of fellow tribesmen
from the tribes of Judah or Benjamin""

It should be noted that, calling themselves the descendants of the as-
Syrian captives from the tribes of Judah and Benjamin,
The Jews of the East thus count themselves among the captives.
the Assyrian king Sancheriv, who, as noted
earlier, in 701 BC (the third Assyrian exile) he took away
into captivity more than 200,000 inhabitants of Judea, which consisted only of
of the two tribes mentioned. In addition, there must be a
ten that important point that in most of its names-
but the captives of the last of the three Assyrian exiles
worshiped one God.

* KEE. Article "The Disappearing Knees."
* Olearius Adam. Description of a Journey to Muscovy. Moscow: Rusich.
2003. Book 6. Chapter 10.
*** Streis Jan. Three Travels. Moscow: OGIZ-Sotsekgiz, 1935. P. 236.
**** History, geography and ethnography of Dagestan in the 18th-19th centuries. Archival
materials. M.: Publishing House of Eastern Literature, 1958.

9

Thus we have an idea of (1) places
resettlement of the Assyrian captives (meaning all
three exiles described); (2) the time of these exiles;
(3) the time of appearance of written messages about these
events; (4) that in written communications the fig-
The names of the settlement sites used by the authors are contemporary
captives.

It is possible to outline the directions of further mi-
graces of exiles, the main ones of which are obviously
were the eastern part of Asia Minor - the Caucasus (country-
we, hidden by "heavy clouds) - Central

Dnieper region (Sambation).

It is quite obvious that some part of the migrants
settled along the route, either adjoining the already existing
existing villages of local peoples, or forming
new. There is a lot of evidence of pre-
Jewish visits: for example, in Zirikhgeran (modern
the village of Kubachi), Khaizane (modern Kaitak to the north-west
I will fall from Derbent) and Irkhan-Ikhran (modern Ava-
ria). It is interesting that in the Tsuntinsky region of Dagestan
there is a village called Khalakh, and in Checheno-Ingushetia there is a village called Go
in the names of some settlements adjacent to the
Gestan Halach, Hebrew roots are visible:
Berich, Khonoch Genazoh, Hora, Tsehok, Tsibari, Elbok.

The history of the Jews of the Caucasus is a separate large and
an important topic, but in this case we are interested in other ones
geographical landmarks, reference to which is pre-
appears justified as soon as it is recognized that the as-
Syrian prisoners, having overcome “thick clouds”, reached
to “the other side of the Sambation River” – the Middle Dnieper
Provya.

TWO IVERIANS

And Shem also had children; he was the forefather of
father of all the sons of Eber, Yephet's elder brother. Sons
Shema: Elam and Ashur, and Arpachshad, and Lud and Aram. And the sons
Arama: Uts and Hul, and Geter and Mash. And Arpakhshad gave birth
Shelah, and Shelah begot Eber. And Eber begot
two sons; the name of the one was Peleg, for in his days the
the earth was cut off; and his brother's name was Joktan."

If we accept the second version of the origin of the na-
the official name of the Jews, corresponding to the 10th chapter
Genesis, and not to exclude Eber from the proven connection between-
du names of biblical forefathers and names of countries
and "islands", then in light of the established pattern
a conclusion must be made about the existence in ancient times
people (countries) with a name similar to the name Eber.

Contenders worthy of attention are:
are: |

1. Iberia - ancient, preserved to this day
the name of today's Eastern Georgia (Kartli). This is
the title is associated with the people who once lived here
Ivers, whom Georgians consider their ancestors.

2. Iberia - ancient, preserved to this day
the name of the current Iberian Peninsula. This is

* Genesis 10:21-25.

the name also refers to the Iberians who inhabited the area
In ancient times this peninsula.

Both peoples are mentioned by Strabo in his large-scale
in the work "Geography":

Among the peoples who converge in Dioscu-
riad, and the sveons, who are superior
their neighbors with power; and perhaps they almost
that the most warlike and strong of all. In any case
In this case, they rule over all the peoples in-
around them, occupying the peaks of the Caucasus, rising
over Dioscurias... Some call them also
Iberians - the same as the Western (i.e. Pyroneans-
Iberia. - A.G.) - from the gold paintings found
living in both countries.... Other peoples living
near the Caucasus, occupy scanty and insignificant
space of the earth."

For better orientation in historical time,
we mark:

The Iberians are a people who lived in the territory of modern
Spain from about the 1000th century BC.
Also, the Iberians in ancient sources are an ethnic group
the title of the East Georgian tribes that lived on the territory
“torii Iberia (Kartli region, Eastern Georgia)”.

Strabo lived at the turn of the old and new eras, but
"Iverians" and "Iveria" existed long before Stra-
bona and, consequently, the Swedes, of whom "some

* Strabo. Geography. In 17 books. Reprint reproduction of the text
published in 1964. Moscow: Ladomir, 1994.
** Wikipedia. Article "Iberians".

also called Iberians, – the same as Western
"mi" can be considered the descendants of the Iberians. Let us clarify that
The Swedes were not always highlanders: there are reliable
evidence that their original habitat
there was a coastal strip of the Colchis plain and now
external Abkhazia. Let us clarify: Dioscuriada was located on
the site of today's Sukhumi and was founded no later than
40–30s of the 5th century BC

Similarity of national name and similarity of elements
cultures of the Iberians of the Pyrenees and the Iberians of the Caucasus ("from
gold paintings located in both countries") already
in the distant past raised a question that is relevant and
now: which Iberia is primary: western or eastern?
Needless to say, opinions on this matter are divided.
poured.

Representatives of the first group adhered to the
Orian origin of the Spaniards (Iberians of Europe
(Western)) from the Georgians, i.e. the Eastern Iberians or Asians
atskikh. The first to express such an opinion was the writer–
grammarian Varro (1st–2nd centuries AD). Of a similar opinion
The Roman writer Priscian (5th–6th centuries) also adhered to this view.
n.e.), who in his work “Grammatical Guide–
"The state" noted: "Actually, the tribe is called ћiБeres,
"who moved out from the Iberians who live beyond Armenia."

Archbishop Eugene of Bulgar, rector of Mount Athos
Academy, author of numerous scientific works, collected–
the best information from ancient sources about the relationship of Georgians
and the Spaniards, also believed that the Spaniards trace their lineage
from Georgians. Interesting thoughts on this matter.
are contained in the work of John Marianthe "Universal
History of Spain»:

∗ Quoted from: Berezina F. M. History of linguistic teachings. Moscow:
Higher School, 1984.

The Iberians, who formerly lived on the banks of the Black
seas in the Caucasus Mountains, having come in great numbers in
Spain, dispersed, built in it Ibero raised–
she Tortoza and gave the name to that river, which

flows nearby, and then the whole province."

Mariana's testimony is worth attention,
for he set the goal of his writing as a conscientious
approach to the issues raised. Mariana emphasized-
shaft, that one should not “present as truth a multitude
funny legends and dispel darkness among the people
fables. Nothing violates the truth of history so much as
filling it with spontaneous inventions."

It is quite logical to assume that for the assertion
the idea of the Caucasian origin of the Iberians of Mari-
ana had any already lost in the present
the documents that allowed him to come to
a similar conclusion. This assumption is supported
the fact that Mariana belonged to the Jesuit order,
for it is known that monasteries often kept univer-
ancient documents and evidence, familiar
with which the author could have come to the stated
them to a theoretical postulate. Further, Mariana notes
it is that the name Celtiberia, as it was formerly called
Spain, descended from the Iberians and the Celts. The Celts,
the marchers from the peoples of Gaul, having crossed the Pyrenees Mountains and
having entered Spain, they mixed with the Iberians, and the union
"Celts and Iberians were included in the name of the country."

* General History of Spain Composed by Father John Marian of
Jesuit Societies; Translated from French [by A. D. Golostenov]
notes and maps. SPb.: Type. Naval Cadet Corps, 1779–1782.

** Ibid.

*** Ibid.

The reason for the migration of the Caucasian Ivers to the West
a natural disaster could occur, such as a strong earthquake.
an earthquake or a series of them: the biblical line about “shattering
"The division of the land in the days of Peleg" can be fully understood and
so. It is very likely that some part of the Iberians, who lived
on the shores of the Black Sea, were saved on ships, and in
the desire to get as far away from deadly places as possible,
Having sailed along the southern coast of Europe, she reached its
western end. It is clear that those remaining in the depths
not all of the Ivera mainland's binets became victims of the natural disaster
disasters.

The second direction is made up of supporters of the hypo-
thesis "on the contrary"-origin: Iberians eastern from
Western Iberians, causing the transition of the Iberians from the West
to the east for various reasons.

Strabo, already familiar to us, referring in his “Geo-
"graphies" on authors whose names and works have not been preserved.
nilis, believes that "...the Western Iberians migrated to
the areas lying above Pontus and Colchis... separate
from Armenia by the Araks River”, and considers the reason
resettlement also earthquake."

The geographer Dionysius Periagetes (1st–2nd centuries AD), speaking
in his poetic "Description of the Earth" about the isthmus
"between the Caspian and Euxine" seas, indicates,
that "the eastern people of the Iberians live on it, who do not-
when they came from the Pyrenees to the east"".

According to Eusebius and Megasthenes, the ancient Spaniards
were captured and resettled to the east by King Nebuchadnezzar
rubbish, but there is no evidence that Nebuchadnezzar-
Sor conducted military operations on the Iberian Peninsula.

* Stabron. Op. cit.
** Latyshev V. V. News of ancient Greek and Latin writers
Scythia and the Caucasus // Bulletin of Ancient History. 1947. No. 1–4.

As we can see, the supporters of each of the opposing
The following versions did not provide any convincing evidence
arguments in their favor, limiting themselves to only the pre-
provisions regarding the existence of the fact itself.
But a more detailed comparative analysis of the existing ones
The amount of information about the origin of Iberia speaks in favor of
the birthright of Caucasian Iberia.

2

William of Rubruck, who traveled through Eastern
Europe in the middle of the 12th century, found the Iberians in the same place.
and Strabo:

So the above mentioned region of Caesarea is surrounded
by sea on three sides, namely from the west, where it is located
Kerson (Chersonesos) city of Clement, from the south, where the city

Soldaia, where we landed, is the top of the cloud-
sti, and from the east, where the city of Maritandis, or Matrika
(Tmutarakan), and the mouth of the Tanaid Sea. Above this
at the mouth is Zikia, which does not obey the Tata-
ram, and to the east are the Suevi and Iberians, who [also] do not
"obey the Tatars."

In those distant times, the names of tribes and peoples
there were indications of their place of residence; and,
In fact, the existence of the Caucasian Ivers is not
must be proven using logical constructions:
it is historically recorded.

Based on the fact that Iberia Pyrenees, known
back in the 2nd millennium BC, is a continuation of:

+ Rubruk V. Travels to Eastern Countries. Moscow, 1997.

Caucasian, it can be assumed that Iberia on the Caucasus
case existed even earlier. It is important to imagine that
In ancient times, Iberia was the name given to the eastern part of the Caucasus.
for, and a state with a similar name appeared
here only at the end [U century BC. The capital of the Caucasian
Iberia had the city of Mtskheta, which still exists today, in which
A large number of gravestone inscriptions were found
this one, made in Aramaic. If the specified
the tombstones belong to the ancestors of the Georgians, then it follows
know that their language was Aramaic. In any case,
tea, it was these inscriptions that became a compelling argument,
asserting that the Georgian alphabet is Asomtavruli
based on the Aramaic alphabet.

Since Georgia is located on the territory
ancient Iberia, Iberia is considered as the initial
stage of Georgian history, but this approach is only true
partly, since neither archaeological nor legendary
the evidence about the Iberians cannot be linked only to the Georgians
we, and it would be more correct to speak of the Iberians as
about part of the Proto-Caucasian ethnic unity or as
its ethnic origin.

Caucasian Iberia (present-day Georgia) belonged to
holds a special place in Jewish history. In 1998, in Georgia
solemnly celebrated 2600 years of cohabitation
of the Jewish and Georgian peoples. It is not difficult to
consider that the appearance of Jews on the territory of the future

Georgia is associated in time with the destruction of the First
Jerusalem Temple in 586 B.C. However, again-
It is necessary to emphasize that there is no information about
the resettlement of the captives by the same Nebuchadnezzar
There are no Jews in the Caucasus - they were resettled in Babylonia itself
at a considerable distance from the Caucasus Mountains. Of course,
It turns out that the migration of Babylonian captives is highly probable.

kov to the north around the eastern shore of the Black Sea, but
this process was quite lengthy, so
The Jews of Georgia apparently trace their origins back to the As-
Syrian, and not from the Babylonian exiles, and the indicated
the anniversary figure should be increased at least
for a century and a half. This increase is already supported by
the well-known self-designation of Georgian Jews is Ebraeli - Ev-
rei, since the definition of "Jews" as an ethnonym
appeared only after the Babylonian captivity.

The locals themselves called their country Kartli
named after the mythical ancestor Kartlos, and the ancient Av-
Tory - Iberia. This is the name of the land of the Eastern Caucasus,
according to the official version, they could not have received it earlier
the appearance of Jews here. But the fact is that the specified ter-
The rhetoric was called this way much earlier.

The revealed contradiction can be resolved,
if we agree that the people called "Ive-
"ry", belonged to the aboriginal population of the Eastern
Caucasus and was dominant until a certain time
among related tribes, since it gave the name to that
the area in which he lived. In other words, on the territory
The torii of Iberia in ancient times lived related
peoples whom ancient authors called gatherers
nym "Iberians". |

To this: Referring to the materials of the Georgian Summer-
pisi, Z. Chichinadze concludes: Hebrew was so
widespread in ancient Georgia, which was used
and the local population. It is interesting that in some Svan-
Torah manuscripts are still preserved in the villages of
in Hebrew. Local residents cherish them as
shrine and pray over them."

∗ Chichinadze 3. Georgian Jews in Georgia. Tiflis, 1904.

The ethnic history of Spain begins with the Iberians:
archaeological evidence of a culture defined
like the Iverian, they date back to the Bronze Age. The Iverians lived
in the south and southeast of the Iberian Peninsula, but
the valley where their greatest concentration has already become
the river known to us, which has the characteristic name of Ebra.

Archaeologists associate horseshoe-shaped stones with the Iberians
stone arches, which became the architectural forerunner of the Arab-
openwork buildings, the remains of fortress walls of many
of many excavated and existing cities, most
the most monumental of which are located in Tarragona, and
also the famous sculpture "Lady of Elche".

To the cybers, or rather to the cult that existed among them
bull, and they also trace back to the enduring love of the Spaniards for the cor-
rida, which apparently did not require in its initial
version of the animal's death: in the time of Plato (according to his
(Description) No weapons were used in bullfighting.

Pliny the Elder reports more than 500 Iberians
tribes, and these, although undoubtedly exaggerated, data
These are considered by scientists as evidence of a wide-
the spread of the Iberians on the Iberian Peninsula, in
which, in fact, is what its former name suggests -
Iverian, which is still in use today.

The Basques are considered to be the ethnic continuation of the Ivers.
small but known for its desire for independence
a people of great strength and originality who have never been conquered
conquerors; only in the 16th century the Basques became part of a single
Spain as an autonomous entity. The Basques are
have its northern territories, located between
the Ebro River valley and the Bay of Biscay and passing
heading to the southwestern region of France.

The Basques call their country Euskadi and their language Eu-
skera; the definition of the attitude towards language is at ba-
skov and the definition of national connection with this
genus: euskaldun" means both "speaking bak" and
self-designation of the Basques. Basque is related to languages as follows:
called ergative system, to which from European
"" ...

In a commentary to the article by the writer A. Kiknadze,
The famous linguist and Bascologist Yu. Zytsar notes:

The fact that
that many Georgian surnames are exact copies
Basque (or vice versa!), such as Eristavi, Lo-
Lua, Nodia, and also numerous surnames ending in
those written in Uri: Khubuluri, Inauri, Ochiauri and others.
The toponymic data are of great interest.
Names of Georgian cities and towns - Gali, Len-
Tehi, Khashuri, Gori, Mestia and many, many others
as if taken from a map of the Basque Country... In Georgian
language, like Basque, does not have the sound "f"; some
specific letters of the Georgian alphabet, such as
for example, those that express the sounds “tch” and “dz” are quite
would have reached the Basque language. One can't help but wonder
millet - didn't they bring theirs from the Caucasus until now?
deciphered the ancient Iberian writing?

* Is there a connection here with the god Kaldu, as in the Russian "sorcerer" -
knowing something special?

** The word “Basco” itself was borrowed from the Spanish.

*** Ergative construction is one of several recorded
in the languages of the world, there are ways of syntactic design of nominal
groups representing the main participants in the situation described
my predicate verb.

**** Kiknadze A. What the Mountain Languages Are Silent About. Technology for the Youth. N

Linguistic evidence of the connection between the two Iberias
are supported by observation, perhaps no less significant
made by man, whose scientific objective-
There is no doubt about its authenticity.

Academician Nikolai Ivanovich Vavilov in the North
Spain discovered varieties of wheat related to
Georgian and... nothing else. Vavilov turned
pay attention to the small sticks with which
break off the ears of grain. A simple tool of interest
the academician resuscitated. He wrote: “In all our many-
numerous travels to sixty countries
We have never seen such a method
cleaning, and only later with a similar technique
we met in the mountainous Western Georgia, in a place
ke Lechkhumi, where a remarkable

endemic group of wheats." And then the academician wrote
Shet about things that need to be read carefully
and remember: “Thus, agronomically and bo-
Tanich managed to establish a striking connection
Northern Spain with Georgia. At the same time, the object itself
and the agricultural technology itself is so specific and un-
second, that there can hardly be any doubt about the deep
the significance of this connection."

And then the great biologist turns to the academics.
to the linguist:

I remember how excitedly the academician listened

N. Ya. Marr our story about this. For him this fact
was the best proof of the correctness of the theory,

+ Vavilov N. I. Five Continents. L.: Nauka, 1987.

which the peoples of Northern Spain are genetically
skis are connected into one common family... with modern
"Caucasian peoples."

At the same time, let us pay attention to another opinion.
The Spanish linguist Hervás came to the conclusion that gru-
zines and basques cannot be considered related
peoples on linguistic grounds, although not used
enabled identification capabilities when accessing
ancient dialects of the Georgian language. Made by
the rumbling is not accidental.

In 1998, a book by a famous Bascologist was published in Warsaw
Ian Brown Essago-Saisis. Nisiorica! apa Sotragayuye
Siias o Kapueyap ana Vasdie, in which the author
conducts a historical and comparative analysis of the Basque and
Kartvelian languages and summarizes its Basque-Kart-
Welsh observations. Along with grammatical co-
The opening performance is especially interesting
part of the book. The final chapters are also very important.
works: "When the Basques lost contact with the rest
Kartvelian tribes? " and "Fire... water..." Av-
tor sums up the known linguistic data

and writes: “Taking into account all of the above-
arguments, the most probable seems to be dating
Basque migration to the west in 5000-3000 BC. Otne-
its settlement by the second half of the 3rd millennium BC, as
This was suggested by Prof. René Lafon, it seems to us
"unconvincing"".

* Ibid.
** Makharoblidze T. Results and prospects of modern cartography
Welsky Baskology. [Electronic resource].

4

Linguistic, toponymic and even,
so to speak, agronomic similarities between the Basques
and Iberians (Georgians). But it turns out that the specified
identity and, it seems, with no less right, claim-
yut and Armenians. The linguistic data are noteworthy,
cited in the article by Vahan Sargsyan:

At the end of the 19th century, the English scientist Edward
Spencer Dodgson made a very
interesting discovery. Dodgson noticed that many
Armenian words are almost identical to Basque ones.
The list of parallels noticed by Dodgson included:
myself in more than fifty words.

Recently, by order of the Basque publishing house "Chala-
"Parta" compiled the most complete list of Basque
sko-Armenian parallels, the number of which has reached
almost a thousand vocabulary units, including many
grammar formants... A similar number of coincidences
the statements in Basque and Armenian cannot be considered in any way
to be treated as an accident, and the possibility of borrowing
the possibility of using it is excluded due to the enormous distance between
dividing two peoples.

The discovery made in the 20s is also worth attention.
years of the last century by the Basque philologist Bernardo
Estornes Lasa. In the village of Isaba, located in
eastern part of the province of Navarre, he recorded the locality-
there is a legend that the first inhabitants of these lands

* Sargsyan Vahan. Basques and Armenians: Secret Pages of European Culture
vilization. [Electronic resource].

the Armenians were there; they founded the village of Isaba, and
It is the Armenians who are the ancestors of the Basques. Interestingly,
but that in the village of Isaba there is still a road,
which bears the name Erminia (Armenia).

As we can see, the connection between the Basques and the people is confirmed.
mi, who lived and live in the Caucasus, and on
the same lands that in ancient times were called Ive-
ria, so the question seems quite appropriate
about the possible ancient ethnic identity also
and between Armenians and Georgians.

In any case, both Georgians and Armenians consider their
their forefather Targamos (Tagormu) - the great-grandson of Noah, the grandson
Japheth, the son of Gomer. Both Armenians and Georgians were called "people
"Askhenazov's house", probably because Askhenaz is an old man.
Togarmah's brother, and only later did the name appear
Armenia as the "House of Togarmah". Writer and historian of the 11th century.
Leontiy Mroveli, who can well be called a rude
Zinsky Nestor and who can in no way be suspected
in Armenophilia, puts at the beginning of the genealogy of peoples
Caucasus in general the legendary leader of Armenians Hayk. What
before linguistics, the connection between the languages of the inhabited
around Lake Van Urartian tribes with Armenian and
Kartvelian, that is, Georgian, and there are good reasons
consider Urartu (the Ararat countries) the cradle
Caucasian" peoples, including Armenians and Georgians.

To support what has been said, we will add the conclusion made
by the famous Georgian historian Mikhako Tsereteli in his
fundamental research published in 1910 under

* Later we will see that not only Caucasian ones.

titled "Nation and Humanity." Here he talks about
that the historical homeland of the Georgians was Chaldea, the inhabitants
which "inhabited the country in the area of Lake Van (in the east
Asia Minor) and dominated the state they created

"Urartu (KhTU–UP centuries BC)".

The Armenians (ara–men) are their eponymous ancestor,
as the Arameans (ara–mei) consider Aram, who was the fifth
the son of Shem. There is a fairly large number of
there is evidence to support this opinion.
of the Armenian historian N. Adonts, that the most ancient
the population of Armenia before it became Indo–European,
was "Semitic, that is, Aramaic", spoken
Aramaic.

Linguists Gamkrelidze and Ivanov call the Indo–Jews
European, Semitic and Kartvelian languages are similar
"up to isomorphism in the scheme of design of linguistic
structures..."". Therefore, the fact cited is indicative
N. Mkrtchyan"": it turns out that all heroes without exception
ancient Armenian epic "David of Sasun", including
the main characters have either purely Semitic names or
having Semitic linguistic roots, while Armenian
do not belong to the Semites.

Thus, a single conclusion must be drawn,
the ethnic root of the Armenians and the Georgians, which goes back to the Aramaeans.
zine and, consequently, the Ivers; that is, the prehistory of the pere–
numerical peoples must be considered in unity
with the history of the people known as the "nomadic Western
Mithic people of Western Asia (by their own name –
tombs of the legendary forefather Aram), probably distinguished

* Tsereteli M. Nation and Humanity. Tbilisi, 1990. P. 229–232.
** Gamkrelidze T.V., Ivanov V.V. Indo–European language and Indo–
Europeans. Tbilisi, 1984. P. 871.
*** Mkrtchyan N. Semitic languages and Armenian. Yerevan, 2005.

flowing from a related Semitic environment to the middle
3rd millennium BC e. In the second millennium BC. e. Arameans
lived in the territory of central–eastern Arabia;
Sources mention them here from the beginning of the 14th century BC ."

But the ancestors of those who are called Jews also came from
whether they were Arameans and therefore spoke the same language.
ke and lived in the same area with the ancestors of the Armenians and
Georgian. Let us pay attention to the fact that Caucasian Jews
are divided into two groups: Georgian and mountain, differing
that are different in both language and customs. This difference can be
explain first of all by the fact that both mountain and Georgian
Jewish people, having a common ethnic past, have been

there was no contact between them for a long period of time
themselves. Is it not because some always continued to remain
Some are considered to be inhabitants of the Caucasus, while others are descendants
captives from the Jewish kingdoms?

The multidirectional migration of the Ivers is just as
as likely as migrations and resettlements of other peoples,
for example the Etruscans (who called themselves, by the way, Rusena-
mi), which appeared on the Apennine Peninsula approximately
approximately at the end of the 2nd millennium BC or the famous
"Sea Peoples" who attacked the northern shores of Egypt
in the 13th and 14th centuries BC. As another example
Brownian motion of tribes and peoples (and almost
you are completely similar to Iversky) you can also bring
Ases (Alans) - an ethnic group that is also still alive and well
having the Caucasus as its ancestral home. Part of the Alans in the 1st century.
moved from Eastern Europe to its north; part
to the south, to Asia Minor (Asia); at the beginning of the 5th century the Alans arrived
whether to the Iberian Peninsula, forming in its north-
in the east, his country Kat-Alania ("Second Alania"),

* Large encyclopedic dictionary. M.: AST, 2009. Article “Arameans”.

known today as Catalonia with its capital Barcelona
(Bars Alanov).

The same approach should be taken to willow.
ram (Everam): part of them, having left their ancestral homeland (possibly,
by sea along the northern coasts of the Black Sea
and the Mediterranean Sea), reached the peninsula on
the extreme west of Europe, making it Iberian; part
moved south, eventually reaching Canaan and
subjugated the tribes that inhabited it; some remained on
places of permanent habitation.

By the way: in Spanish, “master” is don;
Hebrew for "lord" is adon.

6

These are the offspring of Shem: Shem (was) a hundred years old, and he
begot Arpachshad, two years after the flood. And Shem lived
after he begot Arpachshad five hundred years ago, and begot
he sons and daughters. And Arpachshad lived thirty-five years,
and he begot Shelah. And Arpachshad lived after he begot

Shelah was four hundred and three years old, and he begat sons
and daughters. And Shelah lived thirty years, and begat
Eber. And Shelah lived after he begat Eber four hundred years.
years and three years, and he begot sons and daughters. And he lived
Eber was thirty-four years old, and he begot Peleg. And he lived
Eber after he begot Peleg was four hundred and thirty years old.
twenty years, and he begot sons and daughters. And Peleg lived
thirty years, and he begot Reu. And Peleg lived after he begot
Reu lived two hundred and nine years, and he begot sons.
and daughters. And Reu lived thirty-two years, and he begat
Seruga. And Reu lived after the birth of Seruga for two hundred years.
seven years, and he begot sons and daughters. And Serug lived

thirty years, and he begat Nahor. And Serug lived after him.
he begat Nahor two hundred years, and he begat sons and
daughters. And Nahor lived twenty-nine years, and
he gave birth to Terah. And Nahor lived after he gave birth to Terah.
one hundred and nineteen years, and he begat sons and daughters.
ray. And Terah lived seventy years, and he begat Abra-
ma, Nahor and Arana"

Abraham's exodus from Ur of the Chaldeans to the land of Canaan
took place in the 10th-18th centuries BC, and the given
The "Genealogy of Shem" allows us to conclude that the country,
called Iberia, existed for at least twenty years.
twenty-three centuries BC, but there is reason to assert
give that this time reference should be attributed already
to the final stage of its existence:

To AuEber were born two sons; the name of one was Peleg, for
In his days the earth was divided; and his brother's name was Joktan."

This line should be understood as meaning that during the time of the son of Eber
Pelege Iveria began to “split”: for some reason
“to us” the migration of the tribes inhabiting Iberia began and
peoples. Note that Peleg in translation from Hebrew means
et "division", Iokattan - "reduction".

Historical experience shows that the territory
taken by a given ethnic group increases or decreases.
depends on two main circumstances: (1)
the conquest of foreign lands or the loss of one's own lands as a result
wars; (2) division of an ethnic group into parts and, accordingly,
division of a previously united territory into parts.

* Genesis 11:15-26.
** Genesis 10:25.
*** Earlier, there was a suggestion about an earthquake.

However, from the historical point of view, the prevailing
the tendency of the state time is to reduce
gifts and their disappearance - there are more than enough examples of this
enough.

This is because Iberia, enshrined in history as
the eastern part of present-day Georgia, in ancient times could
be much more extensive. An analogy is appropriate here
with Armenia, which occupied much larger positions in the past
space compared to the current one:

ancient Armenian state on the territory of Armenia
the Caspian plateau, stretching from the Euphrates to the Kura, the Caspian
the sea, the Corduene mountains and Lake Urmia that existed
more than 600 years, from 190 B.C. to 428 A.D.".

There are currently existing areas in the specified areas.
time a significant number of geographical names,
including the word "ur": for example, the one already known to us
Urfa, Urbnisi, Lake Urmia, the Kura River... At a more de-
detailed study of such toponyms and hydronyms
much more is revealed; and the state itself,
marching through Great Armenia bore a similar name
Urartu. In the biblical line: “And the ark stood in the seventh
month, on the seventeenth day of the month, on the mountains of Ararat"" -
by “mountains of Ararat” is meant the area, that is, the mountains
Urartian.

The first mention in history of the country of Urartu refers to
dating back to the 1st century BC describes it as a developed
state. At the same time, we note that the names of geo-
physical with the root ur are also found for certain
historians outside the Land of Urartu, for example: the river
Ural, Ural Mountains, called Riphean in the Bible.

* Wikipedia. Article "Greater Armenia".
** Genesis 8:4.
*** Yeshiyahu. 37-38

The sequence of facts in itself
in the form in which the author of Scripture presents it, indicating the con-
the specific place of the exodus of Terah and Abraham to Canaan, then
calling Abraham a "Jew" and speaking in the words of Joseph about
"the land of the Jews", proves that Ur was connected with the "land-
"Ley Jews": before the time of Peleg Everiah "the
shared", the city of Ur was located on its territory and was
the same name.

It is unknown who ruled this city during the time
Abraham's stay there, but the very word "ur" evokes
is of interest because the Jews of the Caucasus, formerly, are not
I think they are part of Iberia and they call themselves "Jukhur"
(juh-ur).

Iberia, Urartu, Great Armenia were located
practically in the same territories. And exactly so
as only an insignificant part of those who inhabited the Great
The Armenian people retained the name "Armenians", only
an insignificant part of the tribes inhabiting Great Iberia
I retained the name "Jews". In fact, this is quite natural.
phenomenon: the disappearance of the state completely
does not mean the disappearance of the peoples who inhabited it.

These considerations allow us to cite another argument.
hument in favor of the Caucasian homeland of the Semites: "And
Shema also had sons from the father of all sons, Eber-
out, brother Japheth, the elder. And their settlement was from
"Meshi, on the way to Sephar, to the Eastern Mountain."

It is clear that the official version, which has
Ur of the Chaldees in southern Iraq, in the same area

* Genesis 10:21.

has both Mesha and Sephar: "Under the first of these borders
the prostrate ones understand the modern Mesalik desert, a neighbor-
I am with Iraq-Arbi, and under the second the mountainous country of Mihra,
where Mount Dzafar rises, or as it is known today,
"the wear and tear of Jebel Shejir."

But if by Ur of the Chaldees we "understand" Urfa, then
the name "Meshi" takes on a more specific content
desire. Let's start with the fact that the presence of the name "Meshech"
in the "Table of Nations" speaks of the real existence

such a country or people:

This is the genealogy of the sons of Noah: Shem, Ham, and Ja-
feta. After the flood, children were born to them. The sons of Japheth-
that: Gomer, Magog, Madai, Javan, Tubal, Meshech and Phi-
race Sons of Gomer: Ashkenaz, Riphat and Togormah. Sons
Javana: Elisha, Tarshish, Kittim and Dodanim^.”

Confirmation of the existence of the country of Meshech
we go to the prophet Ezekiel (the prophet addresses the city
Tiru):

Javan, Tubal, and Meshech traded with you, bartering
“Your goods are for human souls and copper utensils.”

"The land of Meshech" is mentioned not only in the Bible,
texts. In the travel notes of Ptahia of Regensburg
reports that he saw the kings' messengers "with his own eyes"

++

"the land of Meshech""*,

* Explanatory Bible, or Commentary on all the books of Holy Scripture
Old and New Testament. Genesis - Proverbs of Solomon. Edition
successors of A.P. Lopukhin. Petersburg, 1904-1907.

** Genesis 10:14.

*** Ezekiel. 27.

**** KEE. Article “Ptahia from Regensburg.

But Ezekiel prophesied in the UG century. Don. e., and Pta-
hiya from Regensburg traveled in the 12th century, but already
era of ours - there is reason for doubt. But it has disappeared-
no, if we turn to what Paolo Giovio said
(also known by the name of Paul Iovius) in his
in the book “Notes on Muscovite Affairs”: “... Lucan mentioned
mentions the Moskhs, adjacent to the Sarmatians, and Pliny
places the Moschians at the sources of the Phasis, above the Euxine, to

"to the east".

The comments given in the book in question are
tell us that “Moskhs—in ancient Greek sources—
"Kah" is the name of the Georgian tribe of Meskhs, and "Fasid"
(Phasis) is the ancient Greek name of the Rioni River, the main
"rivers of Colchis".

We would like to add that the Roman historian Pliny lived
in the 1st century B.C. and wrote about a people long and well known. Therefore,
Therefore, the country of Meshech was located in the Caucasus, because under
Meshehom (Meskhi) should be understood as the south of today's Georgia,
where to this day lives a people who call themselves
"meskhs".

Thus, the western reference point for settlement
the descendants of Shem were the Caucasus, and the eastern one was a certain mountain,
and so called "eastern". But under the eastern direction—
by "leniye" we must understand the south-eastern, by analogy with "and"
was: moving from the east they found the land of Shinar and
settled in it""""" - in relation to Mount Ararat, where
Noah's Ark landed, the Sinnar Valley was located on
southeast: "... it is not customary for biblical authors to have such

* Baron Sigismund Herberstein. Notes on Muscovite Affairs.
— Pavel Ioviy Novokomsky. Book about the Muscovite embassy.
Ed. A. S. Suvorina. St. Petersburg, 1908.

** Ibid. Comments.

*** Genesis 11:2.

strict geography, and in predominant use
only directions to the east and west."

However, the fact that the descendants of Shem lived in Kav-
case, is compatible with the fact of existence in the Caucasus
the country of Iberia or its eastern part: “In the 1st century BC —
Gv. BC the Moskhs are localized in the region of the Meskhian mountain-
ridge, in the border area between Iberia,
"Armenia and Colchis".

But Meshech is the son of Japheth, and we are talking about resettlement
Semites. However, there is no contradiction here, since
it was concluded that it had Aramaic (Semitic) roots
Proto-Caucasian ethnic unity, of which
There were also descendants of Eber.

8

The only and, as it is considered, self-sufficient source
The source of studying the history of the Jews is the Pentateuch
(The Torah) and, therefore, the history of the Jewish people is his-
ria of Abraham's descendants.

But if Abraham was a Jew before he came to
the word of the Lord in Canaan, then there must also be
history of the Jews who remained in their homeland. It is clear that the speech
we are talking about a hypothetical story, since the known
persecutions of the Jews, especially the first one - the Assyrian one, when part of
the exiles were resettled on the lands of the former Iberia,
practically nullify any attempts to separate the source
the separation of the native Jews from the alien Jews.

* Explanatory Bible, or commentary on all the books of the Holy Scriptures of the Ve-
hogo and the New Testament. Genesis - Proverbs of Solomon. Edition of the successor
nikov A.P. Lopukhin. Petersburg, 1904-1907.

** Wikipedia. Article "Moskhi".

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And yet, let us not forget that Egypt
the people knew about the existence of the “land of the Jews” and this land
Lei was not Canaan, and that Pharaoh under the “God of the Jews-
ev" understood not only the God of his slaves.

But what to do in this case with the concept of “Jews are from-
"a chosen people"? The Jews are a people to whom
Abraham was to be. The chosen people are the Jews, the believers
those who believe in their One God.

The definition of "Jews" appeared much later
is not a criterion of chosenness, but a criterion of faith
in the God of the Jews, therefore there is no justification for the pre-
rotation of the religious reference into a reference to
nationality.

EUROPE

Where does the name of the continent Europe come from?

If we proceed from the assumption of Ive- migration,
rov, then the conclusion suggests itself about the connection between the name of the cont
nenta with the national name "every" (ivery). But
Since there is no reliable evidence of migration, before
Our task is to find at least the initial logical
a premise that could lead us to a solution to the problem
millet. It seems that such a parcel could be
live the idea of a conditional border between Europe
and Asia: in ancient times this was considered to be the border
Tanais River. Lived in GV. n. e. Mark Annaeus Lucan co-
communicated:

Tanais gives its shores the names of different parts
light and, serving as the border between Asia and Europe, divides the
the outer parts of the continent and with their bends increased
“he reads now one, now another part of the world.”

The same is true in the “Inglin Saga”:
From the north, from the mountains beyond the populated areas,
flows through Sweden (meaning the southeastern part

Europe. - A. G.) a river, the correct name of which is Ta-

* Lucan Mark Annaeus. Pharsalia. Moscow: Ladomir–Nauka, 1993. Book III. P. 266.
** We will return to the Saga of the Inglins.

nais. It was formerly called Tanakvisl, or Vanak-
Vistula. It flows into the Black Sea. The area around its mouth
was then called the Land of the Vanir, or the Dwelling of the Vanir.
This river divides thirds of the world. The one to the east is called
is called Asia, and the one to the west is called Europe... The country in
Asia to the east of Tanakvisl is called the Land of the Ases,
or the Dwelling of the Ases, and the capital of the country was called As-
guard. The ruler there was one who was called Odin.

It is known for certain that under Tanais one should
to take the modern Don; that means the territories located
those to the east of the Don knew it as Asia, and those to the west knew it as
Europe. Therefore, it seems convincing to etymologi-
the theory of the name "Asia", which connects it with the people of the "Ases",
who lived in ancient times on the coast of Tanais (Don)
east of the river. The Ases were one of the largest
peoples who inhabited Eastern Europe in ancient times;

They are known to historians by another name - ala-
we are; it is quite natural that the area where the aces lived,
called "Asia", and then this name spread
and further to the east.

If we take the Don River as the reference line and take into account,
that to the east of it was Asia, which received its
the name comes from the Asa people, then to the west of the Don there should have been
there may be those whose national name would include
ren Hebrew But it should be noted: we are, of course, talking about
about large nations and from the point of view of the positions they occupy
space, and in terms of their duration
existence in time.

For the first time, Europe as a geographical concept was mentioned
is found in Homer's "Hymn to Apollo" (that is, no later than
UP. c. BC): having chosen a place on Parnassus for the construction
Pythian Temple, God proclaims:

Here I will found Telphus
I am going to the most beautiful temple,
So that he would be a prophet for people,
Which will always be brought here
Immeasurable hecatombs for me,

Does anyone live in the Peloponnese?
In a fertile land,

On the islands,

Washed by water from everywhere, even in Europe.
They will ask my oracle.

And to all immutably

In my magnificent temple

I'll start giving advice.

The temple is a sacred place of religious worship, but
cult of a specific: Apollo is a Greek god and temple,
dedicated to him, intended for the Greeks, therefore,
in Europe, as in the “fat Peloponnese” and “on the island-
"vah" were supposed to be inhabited by Greeks. But on the territory
Ancient Greece, well known to historians, did not
the time of Homer, nor after him the region called "Eu-
"Ropa", was not, and this means that the immortal author

The Hymn to Apollo mentions a place outside
Greece, but related to the Greeks. Knowing that
in the time of Homer, along the shores of the Mediterranean Sea,
there were numerous Greek colonies, quite
It is not logical to assume that Homer mentioned one of
them, located, for example, on the south-eastern
the coast of present-day Spain, whose more ancient name
Iveria. No one will argue that the word "iveria"
"ria" in Greek (and not only) phonetics could be produced
to be carried around as "everia", and the colony itself, representing
itself, as a rule, a Greek city (polis), called-

sya "Euro-polis" is a Eurasian city. Let's say, in the area
A river with a very large volume flows into the Mediterranean Sea from Cape Tortosa
characteristic name of Ebr, and in this place in accordance with
the conditions for the formation of cities in ancient times could well have
the settlement is located. The mention of Go-
the mayor of Europe along with the Peloponnese and the "washed
"sea of islands" is a stylistic device,
designed to emphasize the importance of the Pythian Temple
ma, where will they come to bring the sacred
victims, even from places so far from the metropolis,
as the Eurasian polis (Europe).

Obviously, the expression “to get to Europe,
"to Europe" became a household word among the Greeks because of the distance
"On the other hand, it was the Greeks who were humanely
The world owes much to the knowledge of the ancients
countries; in ancient times from Greek merchants, sailors and
warriors some nations learned about the existence of others,
calling them, which is quite understandable, the same as the Greeks.
For the same reason, the word “Europe” becomes commonly used
demanding, and its original meaning, as it is often
hundred happens, forgotten. It is quite possible that (already as a general-
(the general definition of "Europe" initially referred to
territories located between the Peloponnesian
and the Iberian Peninsula, but with the emergence of Asia
(Asii) Europe began to be called the lands that stretched
to the west of the "Country of the Ases", which corresponds to the proposal
female logic.

∗ Compare with Tmutarakan, which has become a symbol of geographical diversity among Russi
distance.

1

When and on what occasion Spain, which the Jews
called Sepharad or Sepharad, was first mentioned in the Eu-
history? It turns out that this honor belongs to
to the prophet Obadiah.

Condemning the inhabitants of the city of Edom, who gloat-
Vali, when they destroyed Jerusalem and took away its inhabitants
into captivity, Obadiah predicts destruction for Edom, and “for the house of Jacob
and Joseph" return to their country: "And the exiled
from the army of the sons of Israel they shall take possession of the land of Canaan-
to Sarepta, and those who were exiled from Jerusalem, finding
"Those who are in Sepharad will receive the cities of the south as their possession."

From the text of the Book of Prophet Obadiah it is impossible to understand
what event are we talking about, who are they, the destroyers of Jerusalem-
Lima? Most commentators agree that
the prophet speaks of the destruction of the First Temple of Babylon-
us: “The theme of Obadiah’s prophecy is the punishment that awaits
Edom for openly showing hostility towards Judea in
the time of the Babylonian invasion, siege and fall of Jerusalem
Salim in 586 BC."

But Ovadia “in rabbinic literature
identified with the one mentioned in the First Book of Kings

* Obadiah 1:20.
** KEE. Article "Ovadiah".

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Obadiah was the palace manager under Ahab and is considered
"A proselyte from Edom." Now Ahab, the son of Omri, ruled
The Kingdom of Israel in 874–852 BC, that is,
three centuries before the destruction of the First Empire by the Babylonians
temple, and therefore there is great doubt that
that Obadiah, even being a prophet, narrated the name-
but about this event. Perhaps he meant something else,
happened much earlier, but such when I attack-
those who managed to break through to Jerusalem, it was recorded
just two.

1. The invasion of Judea by the Philistines and Arabian co-
the Chechens, which took place during the reign of King Jeroboam (848-
841 Don. e.). (2 Kings 8:20–22; 2 Chronicles 21:8––10, 16, 17).

2. The attack of the Israeli king Joash on Judea
during the reign of King Amaziah (803–775 BC).

But what is certain is that neither the Philistines nor the Arabian
nor the Israeli king Joash of Judah
captives were not sent to Sepharad, which was not under their control.
This is why they assumed that of all the candidates, the capture-
Jerusalem's chikovs could only have carried out such an action
that Nebuchadnezzar.

However, in any case, the phrase “resettled from
Jerusalem, located in Sfard" remains unclear:
"the army of the sons of Israel" which provided support
resisting the invaders in their advance towards Jerusalem,
Obadiah distinguishes himself from those who were outside his walls.
But I would like to know what the conquerors were guided by.
or by resettling only the inhabitants of Jerusalem to Sepharad?

So the victors 'put the captives of Jerusalem'
the Limians were put on ships and transported to the northwest

* Ibid.

the end of the Mediterranean Sea? But the Babylonians did not
had nothing to do with this part of Europe
continent, so why would they send pele-
Jews? On the contrary, it is well known that there are no such
settled in Babylon and its immediate environs -
This is understandable and natural. So Nebuchadnezzar,
apparently plays the role of "god" in this case
from the car”, with the help of which they explain not only
the very fact of the presence of Jews in the extreme west of Europe,
but also the reason for their appearance there.

And yet, when and how did the Jews appear in the Pyrenees?
on the Chinese peninsula?

In answer to this latest of many questions
Jewish history, we must not forget that we are different
we are separated from our distant ancestors only by the level of knowledge
and technical means of communication, but not psychology
perception of events. And just like in the face of
the fascist threat, the Jews of Smolensk and Kyiv (those who
they managed to) evacuated to the east, and during the war

In the Persian Gulf, some Israelis considered
it is possible to wait out the danger in the cities of Europe and
America, just like the inhabitants of that ancient Jerusalem
Salima, who had the opportunity to escape and secure
themselves and their loved ones, found ways to save themselves.
putting the political situation in the Middle East
current at the beginning of the 7th century BC, it can be argued that the
where it was relatively easy to get to
to get there and find relative peace, were
primarily the Phoenician colonies in the northern
the shores of the Mediterranean Sea, in particular, are located
in Sepharad, where the Phoenicians had a firm foothold at that time.
positions. And why not: as the German wrote
historian K. F. Becker, “both peoples, both the Jews and the Phoenicians,

throughout their history they lived in peaceful
"in relationships with each other."

And the Phoenicians had their own reasons for this:
development of colonies, conscious settlers could
be of much greater use than slaves, from whom one can
anything could be expected. The Phoenicians expected that
living conditions in the new place will encourage migrants to stay
sya, and they were not mistaken. Therefore, the end of the Iberian shores
The Kiyans transported not only those who had the appropriate
material opportunities, but also for everyone who wants them.

Further events that took place in ancient Yiwu
dee, it is well known that the descendants of the "resettlers
from Jerusalem" did not consider it necessary to return to their homeland,
understandably and without hypocrisy convincingly (remember that
even from Near Babylon, despite the permission
and the help of the Babylonian king, not all the exiles
returned to Jerusalem).

The Jews of Sepharad are also affected by what is said in
in the book of the prophet Jonah:

Then the word of the Lord came to Jonah the son of Amita, saying,
Arise, go to Nineveh, that great city, and preach in
mute, for his wickedness has come up before Me. And Jonah arose,
to flee to Tarshish from the presence of the Lord, and came to
Jaffa and found a ship leaving for Tarshish,
paid the fare and entered into it to sail with them
in Tarshish on behalf of the Lord."

+ Becker K. F. Myths of the Ancient World. Eksmo, 2011.
** Book of Jonah. 1:2-3.

The most probable is the identification of Tar-
shisha with the city of Tartessos, located in the southeast
ke Spain. Let us recall that it was this part of the Pyrenees-
peninsula, where the city is located at the mouth of the Ebro River
Tortosa is associated with the Iberians.

Jonah himself does not explain why “in the presence of the Lord”
he decided to flee to Tarshish, but his subsequent
confession: “And he said to them: I am a Hebrew, I fear the Lord
God of heaven, who created the sea and the land,” allows
it is to be assumed that he sought refuge with his fellow tribesman
miners.

The events that happened to Jonah could not have happened
earlier than the 1st century BC, because "Nineveh was destroyed in
610 BC by Nabopolassar, king of Babylon, and
"Ciascarus, king of the Medes."

This means that Jews lived in Sepharad even before the
the destruction of the First Temple and (it is important to imagine the ex-
(for the reasons given above) they were not there
associated with forced resettlement.

Z

Where does the name "Spain" come from?

There is an old map on which Spain
looks like an island with rabbits on it.
But why rabbits? We find the answer in the 1st century.
BC by the Roman poet Gaius Valerius Catullus, who
in one of his poems he mentions a certain Eg-
natia "from the rabbit land", and by "rabbit land",
as follows from the testimony of Pliny
comment to the specified line, you need to understand "is-

* Wikipedia. Article "Jonah".

the lordly Celtberia (Celtic Iberia), where it was found
a special kind of rabbit.
In Hebrew, i-shafani (i-sapani) means rabbit island.

4

Sepharad is apparently the ancient name of a country in the Pyrenees.
the Chinese peninsula or the peninsula itself, which
The Phoenicians could have borrowed from the natives, and Is-
Paniya (I-sapani) is a later name given by the Europeans.
by the Russian settlers (there are many of them in geography)
examples) and then spread throughout the world.

But this circumstance brings us back to something we already know.
to our two Iberias: to the migration of the Iberians from the eastern
the tip of Europe to the western tip. This
the edge of the continent seemed to be the boundary of the inhabited
peace, because here began the boundless and endless
the known ocean. In Hebrew, sfar is a border, and from here,
probably the name Sepharad. And if we proceed from the fact that
that the said peninsula was called Iveria after all-
sky, and not Phoenician, then in its south, where they landed
the courts of the Caucasian Iberians and where their settlement began
nie, toponyms with Hebrew must also be present
ic (Aramaic) roots. Here are the most famous:

Malaga - from malakh (sailor)
Cordoba - Othardov (Bear Mountain)
Cadiz - from Kaddish (holy)

Regarding the last toponym, it is indicative

artificial attachment to the Phoenician language:
The name Cadiz comes from the Phoenician gader -

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fortress; then the Romans began to pronounce it as "Ga-
"dish"; and finally the Spanish transcribed "Gadish"
to "Cadiz" (Geder-Gadish-Kadish).

Let us leave this linguistic metamorphosis for later.
to lead linguists, but let us note that in Hebrew too
geder - "fence".

Let's not forget about the river that flows into the Mediterranean Sea.
the river Ebra, whose name can in no way be attributed to a fi-
Nikitians.

JEWS AND KHAZARS

1

In Jewish history, the Khazars appeared in the 2nd century.
fault of the 10th century. Until that time, the Khazar Khaganate existed
the shaft has been there for more than three centuries, and the first mention of the Khaza
The people date back to the middle of the 5th century.

The most important source on the history of Khazaria is considered to be
the so-called Khazar correspondence is being developed. It was initiated by
In the 60s of the 10th century, the Cordoban Jew Hasdai ibn Sha-
rod, and his respondent is none other than the Khazar himself
King Joseph. |

But here's what's interesting: for more than a thousand years,
that went on from the moment when Hasdai ibn Shafrut sang
read the reply message of the Khazar king, Khazaria from
an ordinary medieval state turned into,
so to speak, a forge of Eastern European Jewish personnel
sian diaspora.

Let's try to understand the reasons for this metamorphosis.

2

It is known about Hasdai ibn Shaprut that he

the first known Jew in history to hold a high position
what was the situation at the court of the Arab caliphs of Spain.

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Ibn Shaprut was appointed as the court physician of the Caliph
Abd-ar-Rahman, and then became the head of the customs
houses... The Caliph also appointed Ibn Shaprut as the head of
howl of the Jewish community in Spain. In this position Ibn
Shaprut was of great benefit to the development of Jewish
culture, supporting Jewish scholars, thinkers

and poets... Using their high position in the mu-
Muslim Spain and a great diplomatic ar-
authority, Ibn Shaprut strove as far as possible
to patronize Jewish communities in different
countries... Having learned that the rulers of the Khazar kingdom had
They took Judaism, Ibn Shaprut sent to the Khazar Khagan
(to King) Joseph a delegation with a message in which you
expressed joy at the existence of an independent
states where Judaism is practiced. In response,
a document that is a valuable source of history
Khazar, Khagan Joseph tells about the conversion of the Khazars
"into Judaism."

Here is an excerpt from the “Letter of Joseph”:

After that, generations passed until one appeared
the king whose name was Bulan. He was a man of wisdom.
sleepy and fearful, a servant of the Lord, who trusted in all things
heart on his creator. He removed the reptiles from the country.
idolaters and idolaters, and sought protection and patronage.
with God. An angel appeared to him in a dream and said to him:
"O Bulan! The Lord has sent me to you to say: "O son
My! I have heard your prayer, and now I will bless you,
I will make you fruitful and multiply you very, very much, I will continue
your kingdom for a thousand generations and I will deliver it into the hand

∗ KEE. Article "Ibn Shaprut Hisdai".

yours and all your enemies." He got up in the morning and gave thanks.
gave the Lord, and began to honor and serve him even more.
live him. And the angel appeared to him a second time and said to him:
"Oh, my son! I have seen your behavior and approved of your
deeds. I know that you will be with all your soul and all your strength
yours to follow me. I want to give you the law and the right-
it was, if you will keep [these] my commandments and
laws, [I will bless you and multiply you]." He
he answered the angel who spoke to him: “Oh, lord
My! You know the thoughts of my heart and have investigated
my heart, [you know] that I have placed my trust
only on you. The people over whom I reign, [people]
unbelievers. I don't know whether they will believe or not. If
Your mercy has descended upon me, appear to such and such
to the prince who [is] among them." All-Holy, - good-
he is Slavic, he fulfilled his desire and appeared to that person
to the man in a dream. He got up in the morning, went and told [this]

to the king, and the king gathered all his princes and servants and all
his people and laid it all out before them. They accepted it.
whether [the new] faith, went and became under the protection
Shekinah (lit. "the abode of God, the glory of the Lord").
This [is already] 340 years old. And he appeared to him again and said
him: "Oh, my son! Heaven and earth cannot contain me. You
nevertheless build a temple in my name, and I will dwell in
"He answered him: "O Lord of the world! You know,
that I don't have silver and gold at my disposal.
that I build [the temple]? " He said to him: "Be strong and
Take your people and all your army and go to
way to “D-ralan”, [Daryal Gorge], to the country of Ar-
d-vil [the city of Ardabil in Azerbaijan]. Here I will put in
their hearts are filled with fear and terror before you and I will give them into your
hands. Here I have prepared two warehouses for you: one, full
silver, and one full of gold. You take them, and I

I will be with you, I will protect you and help you, and you will get
you see [this] property safely [to yourself] and build-
"Look upon him a temple in my name." And he believed in the Lord.
and he did as he was told. He went and led many
wars and won them, with the help of the Almighty,
du. He laid waste [this] city, took the property and blessings
returned safely. He dedicated them [to God] and built
thanks to them the tent, the ark, the lamp, the table, the sacrifice-
chaplets and sacred vessels. By the mercy of the Lord
and by the power of the Almighty, they are still intact and
are kept in my possession [i.e., at King Joseph's].
After this, the rumor about him [King Bulan] spread
throughout all the land, and the king of Edom heard of it [i.e. the king
Christians] and the king of the Ishmaelites and sent their envoys-
ambassadors and ambassadors with great property and great multi-
with numerous gifts, together with his wise men,
to the king to persuade him [to convert] to their faith. But the king
was wise, - may the soul be bound in the bundle of life
from the Lord his God! He ordered to bring also the mu-
a man from Israel, well found out, investigated and
questioned [him], and [then] brought them together so that they
argued about their faiths.

They contradicted each other's words and could not stop
to be based on [any] one faith. When the king is
he saw, he said to them: “Now go to your homes, and
On the third day you will come to me." They went to their place.
home. The next day the king sent to the priest of the king
Edom and said to him: “I know that the king of Edom is greater
face than all kings, and that his faith is a beautiful faith
and revered. I [already] have taken a liking to your faith. I only

I ask you to answer me one question. Tell me
in truth, and I will have mercy on you and show you honor; that
you will say: if we take the Israeli faith and the Isma-

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Iltyan, which of them is better, in your opinion? "The Holy
Nick answered and said to him: “May the king live forever! If
you ask about faith, then all over the world
there is no faith like the Israeli faith. All-holy, -
Blessed is He, who has chosen Israel from among all nations
and tribes, called him "my firstborn", committed for
great miracles, led them out of the land of Egypt and
saved them from the hand of Pharaoh and from the Egyptians, and transferred them between
parts of the sea by land, and drove their pursuers into
in the depths of the sea, he sent down manna to them to quench their hunger.
and gave them water from the rock to quench their thirst,
gave them a law of fire and flame, until he brought them to
the land of Canaan and did not build them a sanctuary. After
because of all this they rebelled [against him], sinning-
and they perverted the faith, and he became angry with them and took them away
them into exile, cast them out from before his face and scattered them throughout
all sides. If it hadn't happened this way, there wouldn't have been
in the whole world of faith such as the Israeli one. What [is]
the faith of the Ishmaelites compared to the [faith] of the Israelites?
There is no Sabbath, no holidays, no commandments, no
horses; they eat all kinds of evil spirits, camel and elk meat.
shads, dog meat, all kinds of abominations and all kinds of reptiles
repentant. The faith of the Ishmaelites is not [true] faith,
but similar to the faiths of [other] peoples of the earth." The king
answered him and said to him: “You have spoken these words of yours
in truth, and I will show you mercy and send you away with
honor to the king of Edom." On the second day the king sent and
called al-qadi [the judge] of the king of the Ishmaelites and said to him:
"I'll ask you one thing. Tell me the truth and
do not hide [anything] from me: if we take the Christian faith
an and the Jewish faith, which one seems to you
"The best?" Kadi answered him: "The Jewish faith is
muddy faith, and they have commandments and laws, but when

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they have sinned, O all-holy one, blessed be he,
he was angry with them and delivered them into the hands of their enemies. But is-
purchase and salvation [remains] with them. The faith of Christ
stian is not [real] faith, they eat pigs and
all evil spirits, they worship the work of their own hands and there is none
they have no hope [of salvation]. The king answered him and said

hall to him: “You have told me the truth, and I will show you
mercy." On the third day he called them together and
he said to them, "Talk and argue with one another, and you-
explain to me which faith is good." They began [to speak-
[to write] and argued with each other, but could not agree
his words until the king [finally] turned to the saints.
puppy and said to him: "What do you say? If we take
the Jewish faith and the Ishmaelite faith, which [of
more honorable than them?" The priest answered and said:
"The faith of Israel is more honorable than the faith of the Ishmaelites.
"The king then asked the qadi and said to him: "What
you say? If we take the Christian faith and the faith
Israel, which of them is [more] honorable?" Ka-
diy answered and said [to him]: “The faith of Israel is more
"Then the king answered and said [to them], "If so,
then you [already] admitted with your own lips,
that the faith of Israel is [most] honorable, and I [already] ex-
took [for himself] the faith of Israel, [as] the faith of Abraham, according to the
by the mercy of God, by the power of the Most High. If the Lord
will be my helper, then property, silver and
the gold that you told me about, my God on which-
whom I trust and for whose protection and patronage
I'll come running, it will be delivered to me without suffering. And you go
in peace to your country." From that very time and
henceforth the Almighty [God] helped him, strengthened him
strength and strengthened his arm. He performed over himself
yourself, your slaves and servants and all your

circumcision of the people, and [then] sent [messengers] and
brought [to himself] from all places the wise men of Israel-
and they explained to him the law [of Moses] and expounded
whether he was in the order of the commandment. To this day we
Let us hold to this faith. Blessed be the name
All-Holy - blessed is he - and exalted -
but his name is forever. From the day he entered into
If my ancestors were in this faith, the God of Israel subjugated them
all their enemies and overthrew every nation and tribe,
living around them, both the kings of Edom and the kings
the Ishmaelites and all the kings of the [other] peoples of the earth, and
no one rose before them, but they all became servants
live and pay tribute. After these events, the reign of
of his sons' sons a king named Obadiah. He
he corrected the kingdom and established the faith in a proper manner.
at once and according to the rule.

He built meeting houses and houses of study and
took the wise men of Israel, gave them silver and gold,
and they explained to him the 24 books [of the Holy Scripture],

Mishna, Talmud and collections of holiday prayers, [app-
taken from the hazzans]. He was a man who feared God and
loving the law, a servant of the Lord's servants. May He give him the spirit
The Lord's peace! After him his son Hezekiah reigned.
and his son Manasseh; after him Hanukkah reigned,
Obadiah's brother, and his son Isaac, [then] his son Za-
Vulon, his son Moses, his son Nissi. His son Aaron,
his son Menachem, his son Benjamin, Aaron and I, Jo-
Seth, the son of King Aaron, the king's son, the [royal] son of
the king's sons. A stranger cannot sit on the throne.
my ancestors, but [only] the son sits on the throne of his
his father. This is our custom and the custom of our ancestors.
from the very day they have been on [this] earth,
towards which may the king of all be pleased

kings forever preserve my royal throne until
the end of all generations."

Let us analyze the given text in essence
information contained in it.

After that, generations passed until one appeared
the king whose name was Bulan. He was a man of wisdom.
sleepy and fearful, a servant of the Lord, who trusted in all things
heart on his creator. He removed the reptiles from the country.
idolaters and idolaters, and sought protection and patronage.
of God.

But what “creator” did Bulan trust in with all his heart?
if he and his people were pagans at the time described
Nicknames: “the people over whom I reign are ignorant
"ruling"?

King Bulan served God before, for it is said: “He
got up in the morning and thanked the Lord, and became even greater
"honor him and serve him."

It turns out that the decisions of King Bulan were not taken into account
indisputable and final for all his subjects.
nyh: some of them had their own leader:

"Oh, my lord! You know the thoughts of my heart-
and examined my insides, [you know} that I have laid-
lived his hope only on you. The people over whom

I reign, [people] who do not believe. I do not know if they will believe.
whether they are or not. If your mercy has descended upon me,
“Appear to such and such a prince who is among them.”
“The All-Holy One,” blessed be He, “has fulfilled the desire

∗ Kokovtsov P.K. Jewish-Khazar correspondence in the 10th century. L., 1932.

him and appeared to that man in a dream. He got up in the morning,
he went and told [this] to the king, and the king (Bulan?) gathered
all his princes and slaves and all his people and laid out
all this is before them. They accepted [the new] faith, went
and became under the protection of the Shechinah.

It is strange that Joseph does not name the person from whom,
in fact, no less than from Bulan,
the Khazars' adoption of monotheism was hanging. Apparently,
The following situation took place in the Khazar Khaganate:
for part of the population and the rulers of the state, including
including for King Bulan (ethnic Jews), Judaism
was the original religion, and the rest of the inhabitants remained
pagans. King Bulan, being a wise man, did not
wanted to impose his faith by decree and force; he chose
the smart way: staying in the shadows, influencing the situation
through individuals who are authoritative for this so-
society.

Z

The story of the Khazars' adoption of Judaism from the "Text
Shekhter" is completely different from the story of King Jo-
sifa:

A fragment of the text proposed for consideration
nia, was discovered by Solomon Schechter in Cambridge-
among the fragments of the Cairo Geniza there are approximately 70
years ago. The text was published by him in the Journal
Wemem in 1912-13 under the name Tkhe Opkpoip
In the following decades,
It was referred to as the "Cambridge document". This

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a document consisting of two sheets that was once
part of some code, Shekh- was identified
terom as a copy of a letter from a Khazar Jew, addressed to
to Hasdai ibn Shaprut, an outstanding nobleman.
at the court of Abd al-Rahman I! in Cordoba. Letter
was written around the middle of the 10th century."

Let us pay attention to the following important circumstance:
and we will keep in mind that all these letters are saved
were written in Hebrew, that they were collected in one co-
dex and present copies with copying errors.
chika letters sent by Hasdai and received
them in the middle of the 20th century. We also note that the correspondence
is clearly diplomatic rather than personal in nature.
And the events described or mentioned in the letters may
"claim to be historically accurate"":

...Armenia and [our] fathers fled before them....
because they were unable to bear the yoke of the Ido-
lopoklonniki, and [the people of Kazaria] accepted them because
that the people of Kazaria were at first without the Torah, at that time
how [their neighbor Armenia] remained without Torah and writing.
They became related through marriages with the inhabitants of this country.
we mingled with the pagans, learned their deeds, and
always went out with them to [war]; and they became one
people. However, they were firm only in the covenant of circumcision.
nia; only a part of them observed the Sabbath. There [at this
time] there was no king in the Land of Kazaria, but one who could
to achieve victories, they placed a commander over themselves

* Golb N., Pritsak O. Khazar-Jewish documents of the 20th century. Moscow-
Jerusalem: Gesharim, 1997. P. 17. (Opvsha]u riYishea Bu Sogpe!
ипiyirsHy press Pћaca апа Гопдп, 1982.)

** Ibid. P. 117.

manipulating the troops. [This is how it was] until one day-
and the Jews went out with them to battle, as usual. And
one Jew won the victory with his sword and turned into
the flight of the enemies who had come out against the Khazars. And put-
whether his people the Khazars over themselves as commander-in-chief

troops in accordance with their ancient custom. And the rest
remained in this position for a long time until they came to terms with it.
the Lord was pleased and did not stir up the heart of the chief
but the commander to return [to Judaism] because
his wife named Serah influenced him and taught him
successfully; and he also agreed, being subjected to
cutting. Moreover, the young woman's father, a man
the righteous one in that generation showed him the way of life.
When this happened, the kings of Macedonia and the kings of Arabia
heard about these events and sent messengers
to the leaders of Khazaria with words of blasphemy against Israel.
“How is it that you return to the faith of the Jews, who
are in slavery under the rule of all [other] nations
"They said things that are impossible for us to convey.
give and influenced the hearts of the bosses harmfully. Then
The Jewish commander said, "Why multiply?
words? Let some wise men come [here] from-
raile, several sages of Greece and several mu-
the kings of Arabia, and let them tell each other,
before us and you about the deeds of [his] God [from the beginning to]
end." They did so; Macedonia sent some
from [their wise men and also] the kings of Arabia; and the wise-
the people of Israel came voluntarily [in accordance with
request] of the Khazar chiefs. And the Greeks began to swear
talk about Him first, and the Jews and Arabs began
to refute it. And then the Arabs, and the Jews and the Greeks, began
ki refuted. And after that the sages of Israel began-
or from the six days of Creation until the day when children

The people of Israel rose up from Egypt and they came to the
feudal country. The Greeks and Arabs testified,
that this is true and proclaimed their rightness. But pro-
a dispute arose between them. And the chiefs of Ha-
zarii: "There is a cave in the valley of TU2UL.; get it for us
the books that are there and interpret them before
us." They did so. They went inside the cave; and
behold, there were the books of the Torah of Moses, and the sages of Israel
explained them according to the first words they
expressed. And Israel returned with the people of Khazaria [to
Judaism] completely; Jews began to come from Bagh-
dada, and Khorasan, and from the land of Greece, and they strengthened
people of this land, so that [the latter] firmly hold-
of the covenant of the "Father of many."

Let us analyze the given text, as well as the “Letter-
my king Joseph”, in essence, the light set out in it
deniy.

1. If “our fathers” fled from idolaters
from Armenia, then this could have happened no later than the TU century,
because already in the 19th century Armenia adopted Christianity,
which itself fought against idolaters.

2. The cause-and-effect relationship is unclear: “and (people
The Kazarians accepted them because the people of Kazaria were
first without the Torah, while (their neighbor Armenia) remained
"They lived without the Torah and the letter."

It would be more logical: the people of Khazaria, although they were
without the Torah, they were still "accepted". And why are refugees
were confident that the Khazars, also pagans, would not show
the same attitude they were escaping from? But
Let's pay attention to the comparison of Kazaria with Armenia:
"The people of Kazaria were at first without the Torah," at that time

how (their neighbor Armenia) remained without the Torah and
letters." This passage should be understood as follows: people
The Khazars, who were previously without the Torah, but are now
chilled her, accepted refugees from Armenia, which
had to remain pagan.

3. Later, the emigrants “became related through
marriages ... mixed with the pagans and ... became one of the
"from birth."

But nevertheless there were those who always observed
the covenant of circumcision and the Sabbath, they were called Jews:
This is evident from what follows: “one day the Jews came out
"together with them into battle, as usual."

If the refugees (from Armenia) mentioned
in the "Text", were descendants of Babylonian exiles,
then, unlike their "Assyrian" predecessors
would observe not only "the covenant of circumcision and the Sabbath."
Therefore, the refugees from Armenia, who became “one with the Khazars,”
"the people" traced their origins back to the Assyrians, not the Babylonians.
Lonsk exiles.

The author of the "Shechter Text", written in the 10th century,
was actually already established by this time.
nor the definition of "Jew" instead of "Hebrew". Given this
circumstance, N. Golb, the most famous commentator-

tor "Text", in translation uses only a Jew, Jews,
and not a Jew, Jews.

Let us note once again that the substitution of the concepts of “Jew” and
"Jew" significantly complicates the possibility of
researchers regarding the history of the Jews.

4. “There (at that time) was no king in the Country of Kazaria,
but they placed above themselves the one who could win victories

* This was discussed in the chapter “Exiles”.

commander-in-chief of the army... one Jew won
trouble with his sword and put the enemies to flight, coming out-
"shih against the Khazars." -

It is clear that “one Jew” who fled
enemies, was not just an ordinary fighter, but already had
powers of the commander of some Khazar unit
army, which decided the outcome of the battle.

5. “And the Khazar people put him in charge of themselves.
commanders of the troops in accordance with their ancient
"custom."

It follows from this passage that here by "people ha-
"zarskie" should be understood as the real managing country
an elite capable of making decisions without the presence of
in the country of the king.

It is unlikely that for the indigenous inhabitants of the Khazar Khagan-
and only the observance by the new neighbors of the “covenant of circumcision-
"Niya and Sabbath" could become an incentive for the adoption of a new
faith. But is it necessary to talk about the Khazars' acceptance of the new
faith?

"The Lord stirred up the heart of that commander-in-chief.
go (and we remember that he was a Jew. - A.G.) to return to
"Judaism."

Note: return is precisely this word.

repeats further: “How do you return to faith?
Jews..?" - ask "the kings of Macedonia and the kings of Arabia."
But we have an even more definite statement.
niem: “And Israel returned with the people of Khazaria to Juda-
"Ism completely." Here it is necessary to note a clear division

the inhabitants of the Khaganate are called "Israel" and "people of Khazaria"
and we must understand that Israel has returned to Judaism, and
"The people of Khazaria" became Jews. |

But in the “Text” the concept of “to return” is expressed cor-
nem shuv, which, in addition to the meaning of “to return,” has
and another: “to return to the previous state.”

It should be noted that in historical documents
there is not a single (let us emphasize) evidence of the activity
the presence of Khazar merchants outside their country, traveling
shestvennikov; not a single work has survived
Khazar authors and, of course, Khazar writing.
And if it weren’t for the famous correspondence of Hasdai ibn Shaprut
with the last Khazar king Joseph, then Khazaria
it could well be called, agreeing with L. Gu-
Milev, "the new Atlantis", and not only because
The capital of Khazaria also went under water.

Thus, the established opinion that ha-
The Khazars professed Judaism and the word “Khazars”
It is necessary to understand, so to speak, the masses of the people, in no way
confirmed.

Judaism among the Khazars is primarily Jewish Judaism.
Reys who lived on the territory of the Khazar Khaganate. Speech
it should not be about the Khazars accepting Judaism, but about
began about the return of the Jews "who kept only the covenant
circumcision and the Sabbath" to "Judaism in its entirety", that is, about
restoration of faith in one God both from the point of view
theology, as well as in terms of liturgy.

∗ There is a version that is considered unconvincing, linking
national name "Khazars" with the Hebrew root khazar - to return,
return, that is, the Khazars - the Jews who returned to the faith of their fathers. And
today, a previously non-believing Jew who has begun to observe religious
the ostentatious rules of Judaism are called Khazar l-teshuva - ver-
rushing to answer.

The main thing in “Shekhter’s Text” is the story of the return
the conversion of Jews living in the Khazar Khaganate to Judaism,
and not about the Khazars’ adoption of Judaism.

5

The most mysterious fragment from the Shekh-Text
"tera" is this:

And the leaders of Khazaria said: “There is a cave in the
line Tisul; get us the books that are found there-
sya, and interpret them before us." They did so. They
entered the cave; and behold, there were the books of the Torah of Mo-
isei, and the sages of Israel explained them according to the first
the words they said.

If the cave was "invented" by the "bosses"
Khazaria" as an additional propaganda
incentive for accepting Judaism, that means, “the bosses
The Khazars were interested in their people
believed in the God of Israel. It is appropriate to recall that
a similar situation took place in Judea under King Josiah,
when in 622 BC during the restoration of Jerusalem-
the Book of Torah was found in the temple. After that,
Josiah began the reorganization of the religious cult,
The Jews are ordered to strictly observe the commandments of the Almighty.

But in various historical sources it is not clear
It is repeatedly emphasized that the Khazar Khaganate was
a tolerant country where everyone could choose their religion
at their own discretion. The leaders of the Khaganate did not have
no need to attract additional
incentives: find the Book of Torah in a mysterious cave for

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convincing its citizens of the advantages of Judaism is a pra-
the greater elite of Khazaria did not strive to ensure that
all their subjects became Jews. And as a result, the p-
past parents who had direct
communication with the Khazars, noted that Judaism professes
only the ruling elite of the Khaganate - the Khagan and his
close ones, as the Pharisee al-Istakhri reports:

The king of their Jewish faith, and they say,
that his retinue numbered 4,000 people. The Khazars are Muslims.
Mane, Christians and Jews, and among them there are idolaters-
worshipers. The smallest class is the Jews, and the Sa-
We are big - Muslims and Christians, but still
"The king and his close associates are Jews."

Similar to Ibn Hawqal: “... Only kings and nobles
"Maybe in the Khazar state there are Jews..."

Apparently, the cave really does exist.
and the “chiefs of Khazaria” knew that in it
hidden ("the books that are there"). So, among
The inhabitants of Khazaria were the descendants of those Jews who lived in
This area was established much earlier than the formation of the Khaganate.

Remaining Jews, they have been from generation to generation
kept the memory of their ancestors who lived on this land, and
observed Jewish laws to the extent that they knew about them
them. But being among the pagans, they, obviously,
could not openly practice their religion and hid it
the Book of Torah they had in the cave, from generation to generation

∗ Quoted from: Karaulov N. A. Information from Arab geographers of the 9th and 10th centur
R. H. about the Caucasus, Armenia and Azerbaijan // Collection of materials
for the description of the localities and tribes of the Caucasus. Issue 29. Tiflis, 1901.

∗∗ Quoted from: Karaulov N. A. Information from Arab writers about the Caucasus, Ar-
menia and Azerbaijan: IX. Ibn-Haukal // Collection of materials
for the description of the localities and tribes of the Caucasus. Issue 38. Tiflis, 1908.

generation passing on the secret associated with it. But with the
With the establishment of the Khazar Khaganate, the Jews occupied a special position in it
situation and “returned to Judaism completely.”

This event, which took place in the first half of the 8th century,
and there is what is called the adoption of Judaism by the Khazars.

Stories about religious disputes and in the letter of King Jo-
sifa, and in the "Shechter Text" these are variations of the international
legend, designed to demonstrate democratic

form of choosing a new religion. The same legend in the mirror
Of course, the reflection is also present in the “Tale
Bygone Years" – the main document of the historiography of Russia
these: here the judge who determines the choice of faith is
Prince Vladimir, the baptizer of Rus. Slavic chronicler
provides some very interesting information for us:

...the Kazar Jews came and said: “Have you heard?
we, Bulgarians and Christians, came, teaching you each
to their faith. Christians believe in the one we
crucified, but we believe in one God Abraham, Isaac
and Jacob." And Vladimir asked: "And where is your land?"
They said, “In Jerusalem.” He asked again:
“Is she really there?” And they answered: “God was angry with
our fathers and scattered us throughout various countries beyond
our sins, and gave our land to Christians." He said
To this Vladimir: “How can you teach others, but you yourselves reject-
bent by God and scattered; if God loved you and the law
yours, then you would not have been scattered throughout foreign lands. Or
"And do you want the same for us?"

∗PVL. Under 986.

This phrase alone: “Christians believe in the one we
crucified,” demonstrates that for the Russian chronicler
"Kazar Jews" are Jews, not Khazar Jews, who
who could prove to the prince the advantages of Judaism, but
would not take upon themselves a sin to which they had no right
what relation. However, Vladimir needed
convince those present at the debate that the issue before them is
The true bearers of the Jewish faith are Jews, not Judaizers.
the Khazars were devout, so he clarifies: “And Vladi-
Dimir: “And where is your land?” They said: “To Jerusalem-
"Lime." He asked again: "Is she really there?"

The Turks declare Jerusalem as their "home"
the participants in the dispute could have perceived it only ironically
nia – just like the words “and he gave our land to Christ-
anam."

Undoubtedly, the chronicler had the Jews in mind.
Khazaria, and not the Judaized Khazars, which we are trying to
are trying to present the Euro- as an ethnic basis
Peisky Jewish Diaspora.

Let us emphasize once again that one of the main arguments

cops of those who consider Eastern European Jewry
mostly descendants of those who converted to Judaism
Khazars, is the number. Supporters of the "Khazar te-
"Oriya" aims to prove that numerous
the Jewish population of Eastern Europe could not have been
the result of its migration from Central Europe,
since the Jewish presence there was very insignificant.
significant, and there is no evidence of mass
the advance of the Jews of France and Germany to the east.

Indeed, attempts to produce Eastern European-
Pei Jewry from immigrants from France and Germany
they are as contradictory as attempts to
to get rid of him from the Jews of Khazaria: in both cases

the amount of initial "material" was insufficient
accurate. Therefore, the third option is called: Judaization-
baths Khazars - they could well have populated the Eastern
Europe, and the Judaism they professed turned them into
future researchers in the Jews. But since the histori-
The Jewish Diaspora can and should also be considered
the history of Jewish migration across countries and continents, and
one of the aspects of studying migration processes
is demographic, let's turn to it in light
the topic under consideration.

What, in fact, are the differences between the causes of mi-
graces in ancient times and in our time, when it comes to
not about the migration of tribes and peoples, but about small ones
groups of people or even several families? Reasons
the same. People leave their homes and relatives
walls: (1) due to the deterioration of the economic situation
to such an extent that they become homeless and in one way or another
why they become dependent; (2) because of the threat of physical
existence; (3) a combination of these two factors.

Already by the beginning of the 9th century (and not after the defeat of the Khaganate
in the war with the Russians in the second half of the 20th century) as a result
Muslim conquests in Asia for the Jews of Khazaria,
for the most part, having as their main source of su-
existence of trade, the specified combination was created.
The richest of them (as everywhere and at all times),
for obvious reasons, those who learned about the threat earlier than others
the danger that befell them, they took care of their future. And
the rest had no choice but to unite into groups
and armed, move in search of safe places.

The first line of security for them was, of course,

but the lands of the future Kievan Rus, which were then
and also under the authority and, therefore, under the protection of the Khazar
Khaganate. The settlers were accepted not only without special

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hostility, but with understanding and sympathy - here
those who still hoped that everything would change settled (always
there are such) and it will be possible to return to one's native hearth-
gu. Those who decided to stay in existing settlements
at certain points they were not dependent on their comrades in the
fortunately in the sense that this option was acceptable
even for one family. Those who decided to develop uninhabited
fiefdoms had to, of course, be united
(a telling example is the development of America by Europeans
(tsami). The more sober-minded moved further west.

Now about demographic statistics, the data of which
which almost never appear in the works of researchers,
dealing with the problem under consideration.
It is assumed that five or six families, taking into account all the requirements for
corresponding calculations of coefficients (mortality,
average life expectancy, number of children in
family, ensuring at least a minimum increase
population, etc.) and in the absence of extraordinary negative
negative circumstances (wars, natural disasters)
after 100 years they turn the farm into a village, and after another
100 years - to a small town (town).

It is known that those Eastern European territories,
where refugees settled, in the 9th-10th centuries were not places of devastation
destructive wars and natural disasters, so that
the above calculations are quite applicable to them.
, arising from the text of the so-called Kyiv
letters, the fact of existence in Kyiv in the middle of the 20th century.
a large Jewish community, also suggests that
such could exist in others (in any case)
tea, large) cities of Kievan Rus - conditions and
the ranks for this were equally likely. And the established
Kyiv Jews had connections with communities in other cities and
countries, which are also reported in the said document,

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could only be the result of their long-term existence.
nia in Kyiv, that is, long before Askold and Dir.

In other words, if in the [10th century from Itil, Sarkel, Sam-

Kersh-Jewish migrated not even more than 1000 Jews-
families, then by the beginning of the XVI century in the cities and villages of the Easte
In Europe they were already a significant part of the population. Tata-
The Ro-Mongol offensive has sparked another wave
Jewish migration to the West, resulting in Jewish
streets in cities in Poland, the Czech Republic and Germany have been transformed
into Jewish quarters, and the farmsteads into shtetls.

Therefore, there is no reason to see the inhabitants of the European
the ethnic towns of Ukraine and Poland
of the Turks. If we speak of the Khazar Khaganate as
about a state that included territories in its west
future Kievan Rus, then on these lands already in the U[-UP
centuries there were settlements that grew out of the founded European
merchants of the trading and transit points, not
not to mention that, as shown above, the Jews lived on
the lands of the Middle Dnieper region much earlier (Sambation).

Anyone who sets out to find out in more detail,
how merchant routes passed (including water routes)
paths) across the territory of Eastern Europe, will reveal that
the emergence of Jewish settlements is directly related
with the conditions of movement of caravans: their resting places,
portages, fairs, etc.

Thus, the basis for recreating the history of the Eu-
The Eastern and Central European states should become
First of all, accepting the fact that they live here
even in ancient times. And already in the early Middle Ages
kovye until the end of the 10th century. direction of advancement and
the settlement of Jews was determined by their large-scale trade
activities, the state basis for which became
Khazar Khaganate.

SHEKHTAR'S TEXT

Deciphering ancient manuscripts has always been and will be
the subject of controversy and debate, since history is not
mathematics and there are no once and for all proven
theorems. And just like the name of some village-
ki can radically change the view of the history of that place-
in the area where this village is located, that's right
the understood word of an ancient document can force
take a different look at its content and suggest new
new paths of research.

In 1896, Solomon Schechter delivered to the library
Cambridge University has a huge collection
Jewish and Jewish-Arabic manuscripts from the treasury

the poorhouse (in Hebrew genizah) of the ancient synagogue of
of the Fustat-Misr clan, the great capital of the medieval
Egypt. ...Schechter was one of several scientists and
travelers who managed to get to the middle and in
at the end of the 19th century, to deliver part of this pile of re-
confused documents to various libraries in England
and the Continent. ...A total of about 1800 excerpts from the collection
Genizah records (mainly documents) are preserved under
glass in Cambridge".

∗ Golb N., Pritsak O. Khazar-Jewish documents of the 20th century. Moscow-
Jerusalem: Gesharim, 1997.
rgess Kнasa apa Iopdop, 1982.) P. 17.

We will turn to the already known to us “text of Schechte-
ra" and, I repeat,

let's keep in mind that all these letters have been preserved
in the Hebrew language, that they are collected in one code and presented
they put copies with the mistakes of the copyist of the letters sent
Hasdai and received by him in the middle of the 20th century. Let us note
also that the correspondence is clearly diplomatic, and
not personal in nature. And the events described or mentioned
written in letters can claim historical significance
"reliability".

Now we are interested in the part of the text that describes
there is a military conflict between the Rus and the Khazars,
provoked by the Byzantine Emperor Romanus
Lacapin:

17 ...Moreover, Roman

18 (the villain) sent great gifts to NYOSI/ (HLGU), the king
PI/SY (RUSSIA), prompting him

19 to his own misfortune; he came to the city by night
ZKKNUU (SMKRAI) and took it by thieving means.

20 because his commander, the leader of the army (HA-PKID
RAV CHSHMONAI) was not there then. When did it become

known VIL 55Y (BALIKCHI),

21 that is Pesach NMOV (HA-MKR), he went in anger to
the city of Roman and destroyed

22 both men and women. And he took three cities, not counting the children.
rhubarb

* Ibid. P. 117.

23 large quantities. From there he went to the city
SI/YASI/M (SHOROSHON)` and fought against him."

Here is Norman Golb's commentary on this post:
jerk:

Roman Lakpin's persecution of the Byzantine Jews
This created problems for the two kingdoms. The author of the report
it is believed that in response to these persecutions the Khazars became pre-
follow the Christians who lived in their country. In their
In turn, Roman sought help from the Tsar of Rus' NESM/ (Oleg),
whom he won over to his side by sending him
abundant gifts. One night, when the military gov-
the celebrant of Pesach, whose office in the Khazar language is called
was called zurkh" (balikchi), was not in the city of Samkerch
(Tmutarakan), Oleg captured and plundered this city.

Pesach, in turn, having learned of the attack, himself
began military operations against the Byzantines, conquered
three cities and many villages. After that he attacked
Kherson...“

Let's consider just one position:

"because his chief, the leader of the army (HA-
PKID RAV CHSHMONAI) was not there then. When is it
it became known VI// 55Y (BALIKCHI), that is, Pesach
NMOV (HA-MKR), he went in anger to the city of Romana."

* Russian transcription of Hebrew words is given and highlighted

by me. – A. G.

** Golb N., Pritsak O. Khazar-Jewish documents of the 20th century. Moscow-Jerusalem: Gesharim, 1997.
rgess asa apa Gopdop, 1982.) P. 141.

*** Ibid. P. 132.

As follows from N. Golb's commentary, he believes that
the chieftain who was absent from Tmutarakan at the time
attacks of the Russians, and the one who, having learned about this, attacked
them, by one and the same person, whose name is Pesach. N. Golb
proposes to consider the word khash manay as “epi-
aunt for the military commander of the city of Samkersh (Tmutara-
kan)", which "referring to the Hasmoneans and their military
"daring".

One could agree with the proposed interpretation.
would be, if not for one circumstance: isn't it too
many definitions and epithets around one person?
Pakid rav – title, hashmanai – epithet, Pesach – name
own, Balikchi – also a title, but in Khazar
language. So maybe you should listen to me-
according to L. Gumilyov, who considers the word hashmonai to be
"him own".

Indeed, in Hebrew it is possible to read it in two ways.
the given phrase: Ha pakid rav (hashma-
nay) and Ha pakid Rav Hashmanai. The first option corresponds
corresponds to the interpretation of N. Golb, that is, here hashmanai is an epi-
tet: "a military leader equal in his military prowess
Hasmoneans." The second option is more specific: "the main
"Head of Hashmonai", and here "ha-pakid rav" is a title,
indicating the high rank of its owner." In other words,
in other words, the document in question deals with two
different people, and this conclusion is confirmed further-
further analysis of the text.

Let us remind you once again that balikchi is a “name
positions of Pesach in the Khazar language." But why did the av-

* Ibid. P.147.
** Gumilev L. N. Ancient Rus' and the Great Steppe. Moscow: Mysl, 1989. P. 193.
*** For example, in the Israeli army: rav-samal (sergeant major), rav-aluf
(lieutenant general), rav-hovel (ship commander).

The letter tor calls in the first case the office of Pesach
in Hebrew (which is natural), and in the second he gives ha-
zarsky word? If it were somehow used
was used to clarify the “epithet”, then it should be assumed
live, that the addressee of the letter had to know Khazar
language to understand such subtleties. But Hasaday
Ibn Shaprut (and it was to him that the letter was intended) ha-
I probably didn’t know the Zar language, so in this case
tea clarification of balikchi neither logically nor stylistically
not justified. But the logic described in the letter is precisely
events, namely their military side (unexpected
attack of the Rus, quick reaction of Pesach) gives the key to dis-
encryption of the word balikchi.

Let us clarify that the exact Hebrew transcription is
the word being looked at is not balikchi, but zoh” more, and,
so, in the original it could have been °35925°” more, which
can be translated as bal-she-tsi-literally: "master-
in the squadron" ("naval commander").

Thus, Golb's commentary on
Schechter's text regarding the passage in question
It can be clarified: in lines (20) and (21) they mean
two different military leaders. At the time of the attack on
Samkrai Rus' chief military commander of the city on
there was no place, but Pesach, the fleet commander, having learned about
what happened, responded to the attack. Let's pay attention
and that all military operations against the Russians,
which, as is known, took place mainly on ships,
it was Pesach who commanded the fleet that led the
is completely consistent with the military logic of events.

In... Ram Lerch, as N. Golb believes, the term NMOL itself

does not make sense in itself. However, in this Jewish
In a word, the initial consonant (hey) can mean

definite article. The combination MON is not
known Jewish root, but may be convincing
thoroughly corrected..."

But if we are talking about correcting a copying error,

chika, then it is enough to replace the existing “coffee” with
"kaf" (and at present such an error is quite
widespread. The sound of the letters "kuf" and "kaf" is practically
(physically indistinguishable), then we get the well-known Jewish-
sky root °%5%” makar – “familiar, recognized”
("famous")".

Then the specified passage from the text should read
So:

... Because his chief commander Hashmonai
It wasn't there then. When the famous one found out about it
naval commander Pesach, he went in anger against the cities of Roman.

Thus, if instead of the inappropriate Khazar-
from the Russian Balikchi to see the Jewish "naval commander", then half-
tea is another reason to take a different look at the message
al-Masudi's statement that "the Khazar king does not have
sea vessels, and his people are not accustomed to them."

The Khazar king may not have had “sea vessels”, but
here are his Jewish subjects - they had, and, as we see, were
we are used to them.

* Ibid. P. 147.
** The Russian name Makar comes from this root.
*** Quoted from: N. Golb and O. Pritsak. Ibid. P. 168.

RADANITES

In the history of the European Jewish Diaspora there is
a very important fact, without taking into account which it cannot be
the history of not only European
Jews, but also the peoples of Europe. This refers to the Jewish
a trade and merchant organization known by the name
"Radania"; accordingly, those who took part in it
activities were called "radanites".

Historical sources provide very little information.
mats about radanites; the most well-known and frequently
the cited reference is in the Book of Ways and Countries by Ibn
Hardadbeha:

The path of the Radhanite Jewish merchants who speak
in Persian, Romanian, Arabic, Frankish,
in Andalusian, in Slavic: they travel with

fell to the east and from east to west by sea and land.
They carry eunuchs, maids, boys, silk, furs.
and swords. They board ships in France on the West

* The Book of Ways and Countries (Kitab al-masalik wa-l-mamalik) is the most
the earliest surviving Arabic geographical map
treatises compiled in the 9th century by the postmaster general of the northern
Persia ibn Khordadbeh. According to most researchers,
lei, the work was created in two stages: the first version was completed in
846-847, and the second, supplemented one, no later than 885-886.

sea, heading towards Farma. ... On the way back they
take musk, aloe, camphor, cinnamon and other products
"conduct of the eastern countries...".

It follows from the above that: (1) the organization “Ra-
"Denmark" was already well known in the middle of the 9th century and,
therefore, it was formed much earlier than this time.
menu; (2) the starting geographic point of the trading
the route of the Radhanites was the southern coast of France;

In this same “Book of Ways and Countries” there is a message from
which implies that Ibn Khordadbah also knows about the Russian merchants.
sakh: "The way of merchants Rus "jeans sakaliba" ... Merchants then
leave Spain and the country of the Franks, heading to
Tangier and Morocco, from there they go through Africa to the capital.
"Faces of Egypt".

Note that one of the starting points of the trading paths
The “merchants of Rus”, as well as the Jewish merchants, are
the whole country of the Franks.

_ He reports on the Rus merchants (based on earlier
sources) and al-Masudi""" (10th century): "The Rus are numerous
ed peoples, subdivided into various tribes
men; among them there is one tribe called Ludaana; they
are the most numerous and go on trade business in
Anatolia, Byzantium, Constantinople and the Khazars"""""

* Bulgakov P. G. The Book of Paths and States of Ibn Khordadbeh. Palestine-
collection. L., 1958. Issue 3/66. P. 127-136.
** Ibid. P. 129.

*** Abu-l-Hasan Ali ibn al-Husayn al-Masudi (896-956) - Arab-
historian, geographer and traveler. Known as the "Arab-

Herodotus, as he was the first Arab historian,
combining historical and geographical observations in
large-scale general work. Came from a line of descendants
Abdullah ibn al-Mas'ud, a companion of the Prophet Muhammad.

**** Zakhoder B.N. Caspian collection of information about Eastern Europe. M.,
1962. Vol. 2. P. 99-106.

Based on the reports of Ibn Khordadbah and al
Masudi, professor at Cambridge University, Ukrainian
Indian by origin, Omelyan Pritsak concludes:

Only two international companies were accepted.
Particular to the Eurasian slave trade: Jewish
Vaapatu'a and the non-Jewish Vi$. A subject analysis of the
The source shows that both trading organizations
did not act simultaneously: the first acted
earlier. In fact, the Rus corporation replaced the corpor-
"The Radganiye movement in Eastern Europe."

As we can see, the professor is confident that in the early
In the Middle Ages there were two international com-
companies involved in Eurasian trade, and that the first
Vaya, that is, Radania, acted before the “non-Jewish
Kis". Ibn Khordebah's mention of the Western
the seas where the Radanites board their ships, and the countries of the French
kov, from where “the Rus merchants come out,” led Pritsak to
to this conclusion:

As my research has shown, both companies - Rad-
Gaul and Rus had their base in Roman southern Gaul,
firstly, in the coastal areas of Arles-Marseille, and secondly,
secondly, in the Rodez area (the Garona River basin) - the old
go Ai?ћepics. This is the Celtic-Latin name of NS-ep! or
Wine was replaced, according to philological laws, in
in Middle French in Bиs-i; in Middle German
in what language again Viy gave the natural Vi?27!”

* See: Pritsak O. Where did the Russian land come from? Lecture, etc.
delivered at Harvard University on 10/24/1975.
** Ibid.

However, Pritsak's arguments, with all due respect,
his philological erudition, do not seem convincing
already because Ibn Khordadbah “Firan-
"ja" (land of the Franks) is presented as one of the countries and
areas where the Radanites conducted their trade, but not as
the starting point of their trading expeditions, although the "merchants
then they leave Spain and the land of the Franks."

But there is a more compelling reason to disagree with
Pritsak's opinion. From al-Masudi's report it follows that
that of the numerous tribes of the Rus, the most "multi-
"numerous" is the tribe "called Ludaana" and
It is the representatives of this tribe who "go to the trade-
affairs in Anatolia, Byzantium, Constantinople and to
Khazars." Who are these "Ludaana"? The answer to this question
asked academician of Russian history Boris Rybakov:

Masudi was well aware of the Western position.
the fault of the Slavs. He first introduced the world to the Baltic
Slavs. When describing the Black Sea region, he also
speaks more about its western half. Mentioned
Our "Ludaana" ships sail not only to Khazaria, but also to the
Anatolian coast, to Constantinople.

..The reference to the tribe of Ludaana is especially important,
in which one should see the chronicle of the Ulichi-Uluchans,
stretching "oli to the sea". Southwestern border
"The streets reached the Danube."

So, “on trade matters to Anatolia, Byzantium,

“Chronicles” went to Constantinople and the Khazars
"Ulichi-Uluchane". Let it be so, it remains only to find out,

∗ Rybakov B. A. Op. cit. P. 346.

why are the ulichs considered to be rus and what are the historical
reasons put this Slavic tribe among the organ-
initiators of "Eurasian trade"?

"Ulichi" could not have been one of the "numerous

Russian tribes", because in accordance with the "Tale
Bygone Years" Rus are a small Scandinavian nation
a race not divided into tribes. Moreover, the street warriors
Vali with the Rus from the moment of the latter's appearance in the East
to Europe: "Oleg sent to his relatives, and said: "Who
"Do you give tribute?" - they said: "To the Khazars," - and Oleg said:
"Don't give it to the Khazars, but give it to me." And Oleg, the ruler,
Lyans, and Drevlyans, and Severens, and Radimichi, and with the Ulichs and
"Tivertsi called the army."

In 940, after a three-year siege, the main city was captured.
whose Peresech was captured by Sveneld, the voivode of the Rus-
Prince Igor of Russia.

The Ulichs were not only not a Russian tribe, but also
were not part of Rus': "But who speaks po-
Slavic in Rus': Polyans, Drevlyans, Novgorodians, Po-
Lochans, Dregovichi, Severyans, Buzhans, so called
because they sat along the Bug, and then became known as
Volynians"""",

As we can see, Ulichs are not included in this list.
As for the participation of the Ulichi in international trade,
in addition to the interpretation in B. Rybakov's message al-
Masudi interprets the word "ludaana" as "ulachi-uluchane", which is not true.
there is no evidence. But in order not to be unfounded,

* Ulichi - a union of East Slavic tribes in the Lower Dnieper
vie, Pobuzhye, on the Black Sea coast. The ethnonym comes from
from the Old Slavic word meaning corner - uglichi, ulich.
They originally lived in the corner of the lower reaches of the Dnieper (ancient
Russian - "uluch'ye").

**PVL. Under 865.
*** PVL. Initial chapter.

We refer the reader to the authority of V. F. Minorsky, who
which, from the standpoint of historical logic, convincingly
said that the street people with the level of their social development
tia were no different from other Slavic languages
tribes and did not go beyond the framework of trade relations with
neighbors." But the wisecracks that came to nothing
The disputes around "ludaan" turn out to be resolved very
simply: the compiler of the "Caspian collection of information about the East-
"Precise Europe" the famous orientalist B.N. Zakhoder assured
ren, that "ludaana" is nothing but a corrupted
the Jewish designation "radaniya".

Indeed, "ludaana" is much closer to "rada-
"nia" than to "ulichi".

By calling the "Ludaan" Ulichi, B. Rybakov had his own
its purpose is to refute what has been established in the Western
European historical science is of the opinion that the Slavs
until recently were not among the leading
ethnic groups of the continent: And how could B. Rybakov miss
such a possibility when the given message is al-
Masudi begins with the word "Rus"? In any case,
The interpretation proposed by Rybakov is clear:
For him, the Rus are a synonym for the Slavs; and one of these sl-
of the Vyansk tribes, the Ulichi, the most numerous and
organized, and also living near the sea
banks, became one of the participants in the international
trade. Zakhoder's amendment is completely confusing.
it is a matter of fact, because, accepting it, one will have to explain how
how did jewish merchants come under the definition
"one of the Rus tribes"?

∗ Minorsky V. F. Where did the ancient Rus travel? // Eastern sources
on the history of the peoples of South-Eastern and Central Europe. Moscow, 1964.
P.25.

∗∗ Zakhoder B.N. Caspian collection of information about Eastern Europe. Moscow, 1962.

However, it turns out that in the above quotation al-
Masudi also has other inaccuracies: that B. Rybakov
suggests reading it as “tribe”, in fact it is a translation
is referred to as a “category”, and the country “Andalus” (Spain) is referred to as
source was replaced by "Anatolia" (Türkiye).∗ Following-
Therefore, the passage from Masudi in question must
looks and looks like this in B. Zakhoder:

The Rus are a numerous people, divided into
into different categories; among them, one category,
called Radhanites; they are the most numerous and
they go on trade missions to Andalus, Byzantium, Con-
Stantinople and to the Khazars.

Undoubtedly, Abu-l-Hasan Ali ibn al-Husayn al-
Masudi told about the trade organization, and also determined
the term “categories” is not an ethnic concept, but an organizational one.
one that is close in meaning to the concept of “division”.

With this reading, the ethnic link between the Russians
themselves and the Radanites disappear and the above-mentioned counter-
the contradiction is resolved in the sense that Jewish merchants
acted within the framework of the trade system belonging to the Rus
organizations, being its largest (category)
division.

But, alas, The Tale of Bygone Years, more than others
historical sources that know about the Rus, do not allow
it is time to put an end to our discussions, because this summer-
The writing brings the Russians onto the historical stage only from the second
the first half of the 9th century, more precisely from 862, when

∗ A classic example of historical “correction”: after all, there is no
there is no single mention of Slavic merchants trading in Spain
during the time of Masudi (1st half of the 10th century).

... In the year 862 they drove the Varangians overseas and did not give them tribute,
and they began to rule over themselves, and there was no one right among them.
dy, and generation rose against generation, and they had strife, and the waters became
to eat with each other. And they said to themselves: “Let us look for a prince for oursel
za, who would rule over us and judge us by law." And they went
across the sea to the Varangians, to the Rus. Those Varangians were called Rus,
as others are called Swedes, and others Normans and An-
gly, and also other Gotlanders, - so and these. They said
Chud, Slovene, Krivichi and all: “Our land is great
and abundant, but there is no order in it. Come to reign and
"own us."

Therefore, O. Pritsak, already known to us, could not
to return from the obvious fact and seek justification for it:

...Now we have an unexpected phenomenon before us. The Rus,
who have just emerged from obscurity, already
are full-fledged international merchants?
Who are they, these Rus? They certainly weren't
a militant tribal group with no knowledge of geography,
foreign languages and economics. They should have had
to be a concept of merchant law, they had to
have trust and credit in the world of trade.

We will not dispute O. Pritsak that “on-
probably Russians who just emerged from the void
news ... were not a primitive tribal group-

sing," but with the fact that they were "full-fledged
international merchants who had the trust and confidence
"lives in the world of trade," we will not agree, since under
Here we will understand the Russians as the descendants of Rurik and his
comrades. And there were no others, it seems, because
what is clearly stated:

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And three brothers were chosen with their families, and
they took all of Rus' with them, and they came, and the eldest sat down,
Rurik, in Novgorod, and the other, Sineus, in Belozersky
re, and the third, Truvor, is in Izborsk. And from those Varangians
was called the Russian land.

But if the Radanites are one of the categories (subdivisions)
(Russians), then, consequently, both of them acted
at the same time and within the framework of a single trading organization
nizations.

The Radanites are mentioned in the book of Ibn Khordebah,
written no later than the 50s [of the 10th century. Then, it turns out,
the Rus who collaborated with the Radanites and the Rus of the Tale
"bygone years" are not the same Rus.

2

The interest shown by historians in the Radhanites
was limited by the aforementioned paucity of information about them,
from which a conclusion was made about the insignificant influence
Radanites on the life of the states of their time. However,
A closer look at their activities reveals
It is said that it was much more significant than it was supposed to be.
is put, and the role of the Radanites in the history of Eastern Europe-
py in some cases can be considered decisive.

One of the first Russian historians to understand
it was Lev Gumilev, who had his own, essentially true,
but a point of view colored by personal impressions
on the activities of the Radonites: "The Radonites were the name given to the Jews
Reysk merchants who seized the monopoly into their own hands
caravan trade between China and Europe."

∗ Gumilev L.N. Ancient Rus' and the Great Steppe.

He also gave his own explanation of the etymology of this word.
va, deriving it from two Persian: gai – "road"
and 4op – "to know", that is, "those who know the roads", asserting
thus, the basis of the Radanites were the descendants of
from the Iranian Jewish community."

But let us note that in L. Gumilyov this word
has a form of "radhonites" different from the accepted one, that
is explained by the historian's desire to derive it from
Iranian roots, although it is well known that Jewish
merchants who had a monopoly on trade between Europe and Asia
she, they called it "radania": "a" after "d" and without the middle
nogo "x". Doubt about the Iranian origin of the word
also evokes its functional meaning: “knowing
"roads" is a rather vague definition, close to
some in meaning are more for travelers (those walking
along the paths) and to the guides than to the merchants whose main
the function was precisely to sell goods, and not
knowledge of roads.

To confirm what has been said, let us approach the fact
the existence of Radanites from the standpoint of their real activities
let's think about whether we are being too frivolous
we accept the definition of "monopoly", despite the fact that
the Radhanites' monopoly on trade between Europe and
All scientists who have had anything to do with this agree with China.
mu question?

But what is a monopoly anyway? First of all,
business or trade organization (association),
fully controlling prices for goods and services
in the sphere of their activity. So, if the Radanites were
monopolists, then let's imagine: (1) what kind of mono–
the polity was on a scale if it held in its hands

* Ibid.

the lion's share of trade operations between the two continents
ntami – Europe and Asia; (2) what a mass of questions
and problems had to be solved – exploration of new trade–
routes and markets, the creation of basic settlements,
arrangement of stops (stations), including construction
premises for recreation of people and animals, maintenance
roads, portages, water sources; (3) what a clear and distinct

the control system had to be branched, so that-
to ensure such a scale of activity.

Returning to the etymology of the word "Radanites",
let us insist that it can and should be explained
thread, based on the very essence of the existence of a monopoly.
In the early Middle Ages, and much later, the concept
"monopoly" had a significantly different meaning
derived from the modern, but its main core and
then, and now, it was one: the rule of a few, the dictate of
the boundaries of their activities. In Hebrew, radan means “unlimited”
"a humble ruler, a dictator," and such an explanation
The origin of the word "radanites" seems to be
much more convincing than the Iranian-based
adverbs.

The fact of the existence of a monopoly makes us
to also focus on the other side of its activities - the military one.
The monopoly as an organization needed protection of trade
caravans during their movement; protection of constant
bases and recreation areas; protection of the most dangerous
points of view of attacking sections of the route, portages; reconnaissance
ke new caravan routes and roads, etc.

And this is only what concerns overland trade. A
where is the sea? Sea trade caravans were supposed to
be protected in the same way as land-based ones, because piracy in those
times it was the same natural way of existence-
ation, as well as robbery on land. And since we are talking about

significant in its scale Jewish trade
organizations, then they must understand that its existence
this would not have been possible without an equally significant or
even superior to its military organization, ensured
enhancing the trading activities of Jewish merchants.
The Jews were rich and, more importantly, permanently
customers of security and military services, and secret
what services did the Ross provide them, who obviously received
at first a negotiated fee, and then a fixed percentage
from the profits, turning the Russian warriors from mercenaries
kov into equal partners-merchants. That is, speech
there should be a trade and military alliance between the Jews
mi and rosami. We know that the trade subdivision
The division (category) of this union was called "radanites".
But it turns out that the name and its military unit have been preserved
parts - Masudi also reports about this: “The city of Ru-
language known as Masna, which prevents those
to the ships of the Kuzakan and other Russian ranks, which

which arrive in this sea. The Byzantines call them
"Rusiya".

Academician B. Rybakov, already familiar to us, is trying
understand the etymology of the definition "kuzakana", proposed
may consider it related to the word “Kyivians”, but
We agree that such an interpretation is unconvincing.
But for the Jewish Radanite merchants this word had
a very specific and meaningful explanation, because
that in their language Khazak means “strong” (subsequent
changing the initial "x" to "k" does not require any explanation.
(clarification). The plural of hazak is hazakim.
(Cossacks): this is what Jewish merchants called their companies
nyons, who represented the “power” part of the Russian-Jewish

∗ Zakhoder B.N. Caspian collection of information about Eastern Europe. M.,
1962. Vol. 2. P. 346.

union, because even now those units that
protect and guard the interests of the state are called
"powerful". So kuzakana is a Cossack, namely:
the name of one of those transmitted by an Arab author
"categories" (divisions) of the trade and military union,
which is known to the Greeks as "Rusia".

Rosy existed even before the union with the Jews
whether at the expense of the war, but now they had, so to speak, the
a permanent “order portfolio” and their actions became dictatorial.
be oriented towards the needs of the union. Like everything else, trade
the monopoly was divided into functional subdivisions
divisions, and the "kuzakana" category consisted of several
units, including those operating at sea and
rivers on their own ships or on those belonging to
to Jewish merchants.

Evidence of this can be found, for example, in the fact that
a story from medieval chronicles that tells of a co-
an event that took place in the [10th century on the southern coast of France:

Once upon a time in some seaside town in the South
The Emperor of France (Charlemagne) was sitting at dinner,
when foreign ships appeared in the harbor. Some
some considered them Jewish, others - African, non-
which were English, but everyone thought that it was a coupe-
ships. But Karl, by the method of construction and by the
the lines of movement guessed their purpose and said: “These

ships not with goods, but with military men." All at once
grabbed their weapons and hurried to the harbor to meet these
guests. However, the Vikings, noticing that Charles himself was there,
quickly turned to sea and disappeared like lightning."

* Strinnholm A. Viking campaigns. Moscow: AST, 2008. P. 29.

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The famous Russian historian L. Gumilyov,
In describing this episode, he omitted the details and clearly “thickened the picture”
ski»: «At the beginning of the [10th century, a group of
a squadron of ships which the coastal inhabitants accepted
for the Jewish... and became victims of Norman pirates."

Note that in the original source, “the Vikings quickly
turned into the sea and disappeared like lightning,” but L. Gumi-
Leo uses this incident as another opportunity
to demonstrate Jewish cunning and deceit,
enhancing the impression by turning the "coastal-
"Norman pirates" turned them into victims: "Norman pirates"
it can be assumed that the error was a matter of chance,
Coastal residents know how to understand the equipment of the
Rabbley. Apparently the Jews lent their ships to the Normans.
"We, of course, get a share of the spoils."

L. Gumilyov's well-known bias towards Jews does not
allowed him to notice that his comments on the
the episode led to conclusions opposite to those
which he intended to lead the reader, for it follows,
that: (1) in the Middle Ages ships were well known,
owned by Jews; (2) these ships had only
their inherent hull contours and equipment, which supposedly
misled coastal residents; (3) these co-
The slaves had a good reputation in the ports of the world - this
and the Norman pirates took advantage of it.

But the question arises: what Jewish fleet?
we can talk about it if the presence of such implies
reliance on the state on whose territory the courts would
were built and based, and the Jews, in whose possession the
the squadron was sailing, as indicated, did not have its own state
have been around for almost one and a half thousand years?

* Gumilev L.N. Op. cit. Part P. G.UP-2.
** Ibid.

Knowledge of the political situation in the Euro-Asian
on the continent at the beginning of the 9th century gives the right to assert that
what kind of country could a Jewish company be based in?
rabli, there was the Khazar Khaganate.

But how then should we treat what is already known?
we are informed by al-Masudi that “the Khazar king did not
has ships, and his people are not accustomed to them"?
but it is known that it is not found in historical sources
there is not a single mention of the actual Khazars
ships and Khazar merchants. And here we find another
proof of the correctness of those who believe that the Khazar
the Khaganate was only a “signboard” for what actually belonged to
state that favored the Jews. In other words, the Jews
there could have been (and as we see, there was) a fleet, since there was
all the conditions for the existence of such a fleet were in place.

An important condition that allowed Jewish merchants
for the ships to ply the seas, there was an alliance
Jews grew up with the people - a people of warriors and seafarers,
living on the Crimean and Taman peninsulas,
belonged to the Khazar Khaganate. Let us recall that
By “kuzakan” Masudi meant precisely “ships of the ru-
owls”, and Ibn Rust emphasized that “all their campaigns they
(the Russians) do it on ships."

The Rus not only provided security for the advance-
the occupation and trade of Jewish merchants, but also, being non-
dependent people, fought and attacked when they could
to seize the spoils, which was quite in the spirit of the time.
They were no different in this sense from the Vikings,
from the Spaniards or the Portuguese, they acted depending on

*Cit. from: News about the Khozars, Burtases, Bolgars, Magyars, Sla-
Vyanakh and Russakh Abu-Ali Ahmed bin Omar Ibn-Dast, unknown
hitherto Arab writer of the early 10th century, according to the manuscript of the British
museum. Translated by D. A. Khvolson. St. Petersburg, 1869.

depending on the circumstances, showing up in certain cases
cruelty to the vanquished - in times of legalized
In the slave trade, pity was a very relative concept.
Yet Jewish merchants were the main employers.
lyami rosov; their business partnership continued for
over a long period of time; their courts, obviously,

were built at the same shipyards, so in the present-
the residents of coastal cities who did not go into detail
organizational subtleties, Russian ships also
were carried away by the Jewish. The Rosovs, who had the same
ethnic roots with the Scandinavians' and outwardly based on them
coastal residents could have mistaken the passers-by for
Normans. In general, the Russes did not need anyone's co-
action, as in 844, when Seville was attacked,
than is known from historical chronicles. So if the living
the southern coast of France in the 9th century and became, according to the version
Gumilev, a victim of the pirates' treachery, is not a Norman-
sian, and Russian, who took advantage of the trust in flags
their companions. Although it is quite possible that the inhabitants,
those who were attacked were guilty of something against
dews, and an act of retaliation took place. However, Gumileva
It's understandable: he had to create a detective fiction
was used to explain what could not be explained by
going from the usual ideas. But it is unlikely that he himself
believed that merchants, regardless of ethnicity,
lie could exchange the trust earned over the years
for a one-time and dubious “share in the production.”

Let us turn once again to the message of Masudi, who
confirms our conclusions about the unity of Jews and Rus in
within the framework of a trade monopoly, but considers merchant sub-
division by "the most numerous":

∗ Let us recall that Shakhmatov wrote: “Rus is the same Normans, the same
"Scandinavians".

The Rus are numerous peoples who possess
different categories. Among them, there is a certain category,
called al-radani, they are the most numerous
and they go on trade business to the country of Andalus, to Rum, to
Kustantia and the Khazars."

The opinion of an ancient author about the multiplicity of the rad-
nits are determined by closer and more frequent contacts-
we merchants (compared to the warriors who guarded them)
with the rulers and population of those countries and cities where
they were doing their own thing. But the "khazakim" (Cossacks), of course,
outnumbered the "Rhadanites": they easily outnumbered
set yourself the goal of achieving a trade caravan
their goal required more warriors than merchants, although
It is also obvious that if necessary, merchants
took up arms.

Merchants attracted the most attention
not only in places of trade, but throughout the entire trading area
the roads in sight were dews, preceding the merchants,
who went with merchants and stayed at key points
caravan routes "after" the merchants. Therefore, the ethnonym
"Rosy" also had another meaning: a trading union of Jews with
dews. Let us turn to the message for proof.
Idrisi: “Shumen is a populous city, in which there are
Russian government (office). It is a flourishing city, in it
crowded bazaars and an abundance of natural resources.
It is located on a mountain."

In this case, “Russian” is not an ethnonym, but a belonging
loyalty to the trade organization, and Idrisi has no doubt
I was sure that it would be understood correctly.

* Zakhoder B.N. Op. cit. Vol. 2. Pp. 99–106.
** Ibid. P. 180.

The truth, as often happens in disputes, lies elsewhere.
in the middle; and in this case, it seems to be
consists in the fact that the said trading organization
was bi-ethnic and consisted of two main sub-
divisions ("categories"): (1) trade, represented-
by Jewish merchants; (2) military security, represented by
captured by Russian warriors.

Determining the economic policy of the union and
its profitability was, understandably, the first subdivision
ment, but ensured the possibility of fulfilling these
conditions division two. Coordinated actions
both divisions caused the spread of influence
the establishment of a trade and military alliance to the scale of an inter-contact
tenental monopoly, which led to the emergence of
definitions of "Radanites" - monopolists in relation to
to the merchant division of the union and "khazakim"
(Cossacks)"* - strong in relation to the "category" of the military-
to no one.

* In Hebrew, Cossack means strong.

The city of Kyiv was preceded by the Sambat fortress.
this is the middle reaches of the Dnieper. But is it really true that throughout the whole
the length of the river, connecting the trade of the North with the South,
Jews (if we agree that in ancient times they
We mastered this path) founded only one village?
Since those ancient times when the Radanite ships sailed the waters
Dnieper, and to this day time has wiped the city off the face of the earth.
families much greater than small fortresses,
built not even of stone, but of wood. But if, nevertheless,
make an attempt to find traces of Jewish origin
presence on the banks of the Dnieper, then it must be based on
on the assumption that the sought-after villages must have
be built where they were most fully realized
merchant interests. Unfortunately, the political and de-
the geographical situation in this area is of interest
the time that concerns us is known in the most general terms, but
the geographical features of the river have provided us with
order information for consideration. There are
in view of the famous Dnieper rapids. Let us recall that
with all the difficulties and dangers they create, they
were still passable for ships sailing downstream.
the river, and it cannot be that at their beginning there was not

*Which was discussed in detail in the chapter “Exiles”.

villages near which the courts would not make it mandatory
stops before passing a dangerous section of the route and
in which those who were “by ship” would not live
business": carpenters, blacksmiths, caulkers, canvas workers, and
also those who knew how to navigate ships between the rocks. In this
the village should have had at least a small
fair, because traders met at this place
people and here they could exchange goods.

So, the only thing left to do is take a map and determine where
the first rapids along the Dnieper river were walked (on
It’s not difficult to do this on a map, but on the ground it’s impossible.
but since the rapids were flooded in the mid-30s
last century after the construction of the Zaporizhzhya dam).
On old maps of the Yekaterinoslav province it is precisely
Opposite the first threshold two villages are indicated, absorbed
now the largest industrial center of Ukraine.
in Dnepropetrovsk (former Ekaterinoslav). One of
The first village was called Mandrikovka, the second - Lotsmanka.

Dnepropetrovsk local historians explain that the name
The name "Mandrikovka" comes from the name of the resident

a Zaporozhian Cossack nicknamed
Mandrika (in Ukrainian - "traveler"). Title
"The pilot" does not raise any doubts, as it indicates
on the profession of its inhabitants. However, another
one interpretation of the given names, connected with the special
the peculiarity of the location of these villages.

Shipping traffic on the main waterway
on the way "from the Varangians to the Greeks" over time it became
became more and more lively, and the passage of ships through
The rapids required special training, experience and knowledge.
the presence of a set of conditions, such as the exact location
all existing obstacles, whirlpools, dependence
water flow speeds depending on the season or weather conditions

conditions. Among the village residents, those who stood out
became a professional in guiding ships through rapids
ional.

So, “guide” in Hebrew is madrich (madrik),
plural madrikim. Existing in the Slavic
in the Russian language environment, this word has undergone a corresponding
changes: for example, it acquired a middle "n",
which is a consequence of its "easy pronunciation"
(syllabic division) for Slavic phonetics.

In order to obtain substantial evidence
in favor of the conclusion made, let's go up to the northwest from
Dnieper rapids, namely to the Svir River, connecting
The Great Lakes, Onega and Ladoga. In their course
The Svir is also full of rapids, and evidence of its existence is
whom obstacles we find in the name located on
Sviri district center Podporozhye. But, it turns out, here
There is also another coastal village, the name of which is
which is very, very indicative - Mandrogi. Such
the similarity of the names of the Svir Mandroga and the Dnieper Mandri-
ki (Mandrikovka), located precisely at the rapids and in
within the aforementioned merchant route “from the Varangians to the Greeks”,
even the most biased critic of our reasoning does not agree
considered random. Let's pay attention to the pairing of toponyms
located directly at the thresholds: |

on the Dnieper - Zaporozhye - Mandrykivka
on Svir - Podporozhye - Mandrogi

There is such a thing about the existence of Svir Mandroga

certificate:

Hegumen Varlam and Elder Fedor were sentenced
Bogdanov's son, and all the elders of the Vazhitsky Monastery with

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Vasily with Oleksevich, and with Yakov Levontievich
than, and with Vasiliev's wife with Pokinarya about the land of Ma-
Nuev and his son Thomas about the villages of Kondrusky, and about Man-
Dreskikh, and [about] Kuzaransky (emphasis mine - A.G.),
and about Tubozersky, about Manuyev's land and his son Thomas."

So, regarding the founding of a village on the Dnieper, the Kazakhs
ku Mandrika will have to be denied the championship, especially
that we know the rule of toponymic equiprobability
probabilities: the origin of the toponym from the proper name
it is equally probable to the origin of the proper name
from the toponym, which means that the glorious Zaporizhian
a Cossack who chose the right bank of the Dnieper as his place of residence
right just above the first threshold, could just get his
nickname from the area where he lived.

In the treatise of the Greek Emperor Constantine Ba-
the title of the civil "On the Administration of the Empire"
The Dnieper rapids are given in two languages: Russian
""" and Slavic, which gives reason to consider the host-
locality of Kievan Rus. But we must not forget that
in 972 it was on the rapids that Prince Svyatoslav Igorevich and
his squad fell into a Pecheneg ambush, stayed in
surrounded for six months and almost everyone, including the prince himself,
died without receiving help from Kyiv. At that time (and
much later) the territory where this tragic event took place
event, was not yet part of the Russian state,

* Let's pay attention to the names of the villages: Madrega, Kuzaran (Ha-
in advance).

** List of the 19th century State Historical Museum, Uvarov's collection, according to Lec
GU, No. 2, pp. 3-5; see legend to No. 292.

*** Ukrainian historian M. Yu. Braichevsky believes that the Russians
The titles of the thresholds have an Iranian-language basis. See Braichevsky
M. Yu. "Russian" names of rapids in Konstantin Bagryanorod-
nogo // Academy of Sciences of the Ukrainian SSR. Institute of Archaeology
lands of Southern Rus' in the [10th-13th centuries. (History and archeology) Collection
scientific works. Kyiv: Naukova Dumka, 1985.

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but based on general information, it is most likely that
These lands were controlled by the Khazar Khaganate.

It is quite obvious that the place of obligatory rest
ship terminals (junction station) on the Dnieper waterway
the paths had to be protected from various kinds of raids
and raids, for he who controlled the rapids, controlled
and the movement along the Dnieper. The security process,
however, it was difficult due to the nearby location of the tributary
Dnieper: if the Orel flows into it a little higher
the beginning of the rapids, then Samara and Sura are in the immediate vicinity.
proximity. Samara was connected through a system of portages
Predporozhye with the Black Sea: Cossacks, what is reliable
It is known that they used this route as an alternative
Dnieper. It is no coincidence that the Poles in the 17th century erected
here is the Kodak fortress, designed to control
to clear approaches to the rapids.

It is significant that in this area there are
the same geographical names as in the Volga region,
where the eastern border of the Khazar Khaganate passed.
Let's compare: Samara is a left tributary of the Dnieper and Samara is.
left tributary of the Volga; Sura is a right tributary of the Dnieper and
Sura is a right tributary of the Volga. Again, a coincidence.
no, the reason is that the mouths of rivers are always considered
were designated as high-risk areas and equipped
defensive structures or observation posts
points, therefore, the functional similarity within the framework
in the same language gives rise to parallelism of definitions
niy (names). In Hebrew, the language of the Radhanites, the root
shamar (samar) forms words meaning "protection", and
the root shur (sur) means “to peer into”.

Another version of the origin can be proposed.
of the toponyms Mandrikovka and Mandrogi. She also
is related to Hebrew, in which the word madrega is translated

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into Russian as "step, ledge". And what do they represent?
to an observer located at the beginning or end of the threshold
gov, huge boulders polished by turbulent water
and stone islands blocking the river flow?
Isn't it huge steps?

And yet the first version seems more convincing.
Noah, and here's why: the Hebrew madrich(k) has the root drkh(k);
The same root is in the Hebrew word derekh - “road”.
In Polish, "conductor" - "deregent"" we see, the same co-
ren drg; in all West Slavic languages the word "pro-
"vodnik" is similar to Polish and has the same root.

But the most compelling argument in favor of the first version
the one that in the Ukrainian language means "traveler" - man-
drik and it still has the same root drk. For the local na-
population definition madrik (mandrik) becomes na-
negative, denoting people who travel
in general. That's why this word is unique in the sense that
that it has no analogues in the Slavic languages, because it has
Hebrew root.

Needless to say, the village where the "mandri-
ki”, should have always existed regardless
from the one under whose authority the thresholds were, because
there has always been a need for specialized knowledge and
the skill of the "madrik". Although, of course, there are many different
personal circumstances influenced the intensity of movement
navigation of ships along the Dnieper waterway.

Over time, the original meaning of the word was
life: those who continued to perform the functions of the "madri-
kov”, began to be called by a clear international word

* Note the similarity between the Russian and Hebrew roots in the word
"road": "drg" and "drh".

** In the Ukrainian language, "deregent" is a conductor: he also "leads"
your own orchestra.

"pilots" - this is where the name of the neighboring
village - Lotsmanka".

Thus, the etymology of the toponym Mandrikovka
led us to the conclusion that during the early Middle Ages
centuries in the village, located at the beginning of the first
the Dnieper rapids, there lived those who served and pro-
he drove merchant and other vessels, as well as various types
travelers through the Dnieper rapids. Toponym
"Mandrikovka" gives us yet another proof of the
presence and activities on the Dnieper waterway
Jews, who founded a number of settlements here in ancient times.
fiefdoms. Sambat was obviously the largest

and famous of them.

Let us recall that in ancient Russian epic creativity
In the city, the Dnieper River is called quite indicatively: “From-
"Ray-river", and in the name of the epic Novgorod merchant
Sadko linguists, not without reason, see that it still exists today.
“the existing Jewish name Zadok.”

2

On the northern coast of the Kerch salient there is
there is a settlement called Kurortnoye. And although this visit-
The lock lives up to its current name, the natives
The locals continue to call him by the same name - Mama
Russian, with the stress on the second syllable in the word Mama.

But the name “Mama” is familiar to us and, having rummaged through
memory, let us remember: the village of Saint Mama near Constant-
Tinople. The Greek rulers designated it as the site

* See Chapter "The Canaanite Language. Pilots".
** Additional examples of toponyms related to the work
Danites, in the section "Canaanite language".

the stay of foreign merchants, according to whom
According to the safety regulations of that time, it was prescribed
to spend the night, and therefore to live in a special place
in the villages designated for this purpose, located
near the trading place, but outside the city wall:
"To those who come, let them hover about the holy Mother."

The custom - in the words of G. V. Vernadsky -
giving new places old names was a phenomenon
common at all times, especially in those cases
yah, when these places (cities) had, as already noted,
geographical or functional similarity. Trade-
point, located near a large and convenient
Noy Bay (now Chekrak Lake) near the capital
The Bosporan Kingdom, like the one under Constantine, was called
Tinopol. But in accordance with the rule on toponymy-
In the logical determinants it had a prefix that distinguished
it from an existing toponym: in this case,
the stake marked Mama's belonging to the Rus' - Mama
Russian.

Let's not forget that the Crimean peninsula was
conquered by Russia only in the last quarter of the 18th century.

Z

The conclusion made by the Kyiv historian Yu. Tkachen-
ko, in his work “The Role of Transcontinental Trade in the Com-
development of Ancient Rus”, can be considered universal-
in relation to the formation of statehood
at all:

*PVL. Under 911.
** Tkachenko Yu. The role of transcontinental trade in education
Ancient Rus. Kyiv, 2003.

I would like to dwell on one more feature.
macroeconomic description of Ancient Rus' in Idri-
si. We have somehow become accustomed to this kind of “peasant-feudal-
distant" theory of the origin of Ancient Rus': there,
where there is fertile soil and water, immediately arise
peasant villages earning their living
existence through the exploitation of natural resources.
And where peasant labor becomes sufficient
productive, to create not only the necessary
not only a surplus product, but also a predatory one arises
a feudal lord exploiting peasant labor for his own benefit
benefit. With this theory, the population density on the map
should be "spotted": where natural conditions
favorable, a high-density area arises
population, where conditions are unfavorable - deserts
areas. But Idrisi gives a radically different
a dreary picture - he is not very interested in the workers
in the field the peasants, for him the central role is played
a merchant who travels thousands of kilometers, a political
ical and linguistic barriers. Such economic
a supermachine should lead to a different picture of dis-
population density distributions - residents and locals
the authorities should not focus on purely local issues
resources, and for the creation and maintenance of working
tracts... In other words, the population density
should not reflect local soil characteristics or
climate, but to satisfy the main condition of movement
caravan - the continuity of the population and the presence of living
settlements along the caravan route...

Next, Tkachenko analyzes information about the activities

these same merchants during the early Middle Ages and
concludes that

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... Sees no other way to explain the general course
history of Ancient Rus', except to recognize the global-
the architect of trade in Eastern Europe,
Black Sea-Azov region, former Bosporus
the kingdom of antiquity, headed by such cities-
we, like Hermonassa - Tmutarakan, Solkhat - Old
Crimea, Surozh - Sudak, Bartaniti - Partenit, Feodo-
siya - Kaffa, repeatedly mentioned by Idrisi as
"thriving Russian trading cities."

Thus, from the author's logic it follows that "not-
discontinuity of the population and the presence of residential settlements
niy" Ancient (Kievan) Rus' owes first of all
to the merchants of the Bosporan Kingdom, who paved the way
across the territory of the East Slavic state
before its formation, the paths of their caravans. From here, quite
the clarification that the listed cities are not explained
are referred to as Russians because this is how they create
there is at least the appearance that the education of Russian
statehood is associated with merchants who equipped
trade caravans in Russian cities, although in light of the official
cial (we emphasize) Russian historiography
None of the above can be called Russian
day list city.

Tkachenko's position is indicative: everyone
More and more scholars agree that history
Ancient Rus' cannot be understood without admitting its
originated from Eastern Europe, but the final
The acceptance of this obvious fact is hindered by the standing
"The super task of Slavic scientists" is to see in the Russians
only Slavs.

* Ibid.

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Knowing the importance of trade in the formation of states
in general and European in particular, one can imagine
themselves and the role of the Jews in this, since they determined
the level of trade relations in the early medieval and
medieval Europe. In this sense, it is striking
attention decree of the Spanish king Ethic, who ruled
between 687–702, which he forbade Jews from owning
land, engage in shipping and foreign trade."
Both the time of the verdict and the verdict itself are indicative here.
its content, showing that the Jews of Spain are active
actively participated in trade outside this country,
which, of course, implied that they had ships for
transportation of goods.

∗ KEE. T. 3. P. 896.

JEWISH GATE

In 1962, among the many manuscripts stored
stored in the genizah (storage) of the Egyptian synagogue
of the Fustat–Misr family by Professor Omelyan Pritsak,
and the one that was later given was also discovered
the title "Kiev Letter". This document, dated
The first half of the 10th century is a form of
the Kyiv Jewish community's relations with other communities
countries and cities with a request for help from a certain Jacob–
bar–Hanuka, who ended up in debtors' prison for no reason
circumstances that differ from his.

Needless to say, the said letter caused a stir
great interest of historians, because the very fact of its existence
The existence of forces us to take a new look at history and
Kyiv itself and the state of Kievan Rus.

We will not turn to the letter itself (those interested
can read the book by Norman Golb and Omelyan Pri–
tsak "Khazar–Jewish documents of the 10th century"), but only
to one of the many comments on it:

In the XV, Kyiv consisted of three clearly separated geo–
graphic components: Mountain (Kiya hill), Kopyrev
end and Podol... The Old Russian word "end" had
specific significance in relation to early cities
non–medieval Eastern Europe. It denotes
self–governing ethnic community. In Kyiv

The original ethnic community was called Kopyr
(Korug). This name is of non-Slavic origin.
denials, and, as far as I know, no one has tried to decipher
to study its etymology... "Kopyr" comes from the word
Kapir - an early version of the name Kavar (Kabar)
Kabyr... This etymology confirms the fact that
The inner city of Kyiv was originally inhabited by the Kha-
with the Zara kavars (kapyrs)... Kopyrev had an end
in the 11th century there were two gates. The Podolsk Gate connected it with
Podol, a commercial and industrial suburb.

The "Jewish" (Jewish) gate connected the "city
Yaroslav" (princely Kyiv after 1036, which grew
from the old citadel) with Kopyrev end. Western
and the southern regions of the rich Kopyrevo end are still on-
were called "Zhidov" ("Kids" or "Jews") in the 11th-12th centuries.
This name clearly indicates that Kyiv coffee-
ry (kopyry) professed Judaism. Thus,
The connection between the Kovars and Kyiv and Judaism is confirmed.

In 945, the Varangian members of Igor's squad, Christians,
ane, confirmed the treaty with the Byzantine Empire
in the Cathedral Church of St. Elijah, located somewhere in
the trading suburb of Kyiv on Podil. According to the "Po-
news of bygone years" this church was located
"Above the stream (Pochaina) in the vicinity (end) of Pasyn-
whose conversations and (district) Kozare. The use of political
"Nima Kozare needs no explanation."

Thus, from the above passage it follows that,
that Kopyrev got his name from the word "kopyr",

∗ Golb N., Pritsak O. Khazar-Jewish documents of the 10th century. Moscow:
Gesharim, 1997. P. 79.

which was the result of a number of phonetic transformations
formations: kabyr-kabar-kavar-kapyri, finally, kopyr.
That is, at the Kopyrevo end of ancient Kyiv lived
the swindlers who professed Judaism - hence the "Living
"Dovskie gates." This is Pritsak's opinion.

However, in the combination “Kopyrev end” - “Zhidov-

"The Gates" is a certain contradiction:
mu gate leading to the territory where the Kava-
ry, were called "Jewish"? Pritsak allows this
contradiction, indicating that the word “Jewish” should be
it is understood as a form of religion, not an ethnonym, that is,
The Kavars (Kopyrs) professed Judaism, hence the name
gate. But what then to do with the Khazars, who lived
shimi at the other "end" of Kyiv? They, as is known, also
professed Judaism, and if the Kovars and Khazars are two tribes
of the same people, then why are they opposite?
put to each other?

At the same time, if we compare the chronicle message-
about Kopyrevo end, Zhidovskie gates and about living
the Khazars who lived in Kyiv with the fact of existence in Kyiv
already in the first half of the 10th century a large Jewish community,
which follows from the very circumstance of existence
"Kyiv letter", then all the revealed contradictions
will receive explanations.

But before we get these explanations, let's do it
a small clarification regarding the reasons for the formation
cities in ancient times. There are many such reasons.
but still the main ones are two: (1) the city began
as a trading center at the crossroads of caravan routes:
At first, parking areas and storage facilities were arranged
scheniya, a pier where representatives of different
professions - carpenters, blacksmiths, shipbuilders and
whose, who settled here and for whom the growing city

was the main source of livelihood; (2) the city on-
It was established as a princely domain, that is, as a residence
prince, around which settled the retinue, servants, etc.

Kyiv was a classic example of the first variation.
anta, since it was founded precisely as one of the mainstays-
points in trade between Western Europe and China.
we are talking. It is known that the original name of Kyiv was Sambat, and
This toponym is deciphered by the authoritative O. Pritsak
as a "Saturday market", having seen (which is convincing) in the slo-
ve "Sambat" is the Hebrew Shabbat. Therefore, it is logical to pre-
suppose that since the name "dokieva" was based
on the Hebrew root, then the names of the individual parts of the city
The genders could also have Hebrew words as their basis.

Over time, the trading base (fortress) turns into
to the largest trading city, and just like the center-
the center of the princely city was the princely palace or

the castle and the adjacent square, the center of trade
the city became a customs point and trading
area. So, in Hebrew, kopar means ransom, penalty, vira.
This was the name of the most ancient city located on the territory.
Kyiv customs, the owners of which were Jews
merchants-Radhanites. And it immediately becomes clear,
why were the gates leading to the customs (kopar) called
Jewish: here “Jewish” is precisely an ethnonym, indicating
calling for the nationality of those who are behind the mentioned
lived by the gate.

All other representatives of the Khazar Khaganate
(of which the Jewish people were legally citizens
merchants) lived at the other "end" of Kyiv, which is
The scribe named it Kozare.

HIDDEN "NESTORS"

When addressing the question of the origin of the Eastern
but the first of the Slavic chronicles, as a rule, is given
hypothesis of the outstanding Russian scientist A. A. Shakhma-
tova, who showed on the basis of a thorough analysis of the text-
It is believed that the Tale of Bygone Years is based on the translations
waters of Greek chronographs "in their purest form", as well as
"dubbed" by Scandinavian translations from Greek
and supplemented by local folklore materials
Alami.

It is quite clear that Shakhmatov's conclusions had some
opponents: "we have our own mustache" and we have no business with the Greeks
to follow its history, despite the fact that Nestor (or Sil-
Wester) called them "false". Nevertheless, the
for example, in the "Tale" the appeal of Prince Svyatoslav
Igorevich to his army on the eve of the decisive battle
The conflict with the Greeks under Dorostol is completely similar to
described by Leo the Deacon in his "History", and first
the kinship and independence of the latter in relation to the Russian
There is no doubt about the source.

But, as already noted, the East Slavs “went”
the Nestors not only to their southern neighbors, the Greeks, but
and to the northern ones - the Scandinavians, because already the initial
lines from the chronicle telling about the calling

Varangian-Rus, led by Rurik and his brother-
by Sineus and Truvor, turned out to be a translation of the Swedish

source:

It has been suggested that Sineusa and Truvo-
ra did not exist, but the chronicler literally conveyed
Old Swedish words 5ipe ћs and {gi yariпд,
meaning "with one's family" and "faithful retinue."
This assumes the existence of a document in the old
"Swedish language."

Academician B. Rybakov's remark on this matter
can be considered as an instruction to researchers to have in
the possibility of the existence of similar situations
tions: “The story of some Scandinavian got into the chronicle.
the legends about the activities of Rurik, and the Novgorodian, badly
knowing Swedish, accepted the traditional environment
the king for the names of his brothers. The authenticity of the legend and,
in particular, its geographical part is small."

The aspirations of those who
was commissioned to lay the foundation for the written Russian language
history, get acquainted with all the materials available
our attitude to such a delicate and important task.
The way in which the pioneers used the semi-
the information obtained, and what factors influenced

∗ See: Kirpichnikov A. N. The Tale of the Calling of the Varangians. Legends and reality.

∗∗ Rybakov B. N. Kievan Rus and Russian principalities. Moscow: Nauka, 1982. P. 298.

its final design has become the subject of many
of research that goes beyond the scope of this
topic. What is important to us is something else: to understand that “the
“through the eyes” of Russian chroniclers were the works of their colleagues, created
data in different countries and in different languages. No less
It is also important to understand that the translations of these works were
were made with errors that led, as we could be sure,
to rethink misunderstood words and,
consequently, to a distortion (sometimes serious) of the meaning
la original source.

In light of what has been said, it is quite appropriate to ask: isn't it
were there any books written in the library of Russian chroniclers?

sleigh in Hebrew?

If such a question seems far-fetched,
then let me give you an excerpt from a conversation concerning
problems of Russian chronicle writing, with a well-known modern
by the famous Russian historian Danilevsky:

If, say, Alexey Alexandrovich Shakhmatov
established the overwhelming majority of sources,
which the chronicler relies on, then at the beginning of our century
Barats, there was such a researcher, he suddenly discovered
gives a fairly long quote, and this quote is subsequently
Subsequently, it was discovered again in Soviet times.
by the Soviet researcher Academician Meshchersky,
this is a quote from "Joseph", it is a book written in
based on Book 6 of Josephus' "The Jewish War"
Joseph ben Gurion, a Spanish Jew, in the 9th century.
And what's most interesting is that this quote is very
indicative. The thing is that there are Hebraisms there, that is
there are traces of the language from which directly
the chronicler translated, and it was Hebrew. That
there is a conclusion drawn from this, and quite a serious one,

about the fact that, say, in Kyiv they could translate from ancient
non-Jewish into Old Russian. Agree that you-
"water, in general, is not trivial."

Yes, the conclusion is really serious and "non-trivial-
", but not new, if we keep in mind the texts of the Holy Scriptures.
writings and the works of Josephus Flavius. But there are also
one side of this approach, which assumes that "in
In Kyiv they could translate from Hebrew into ancient
Russian" not only the Holy Scriptures and works of famous
authors, but the notes and records of those who lived nearby
ku, right here in Kyiv, behind the Jewish Gate.

Z

Any commentator on the history of Ancient Rus' will report
it is clear that the Russian Oleg is a transcribed Scandinavian
Navskoe Helg (Olg_Oleg). In Scandinavian names,
chiah Helg is translated as "fortune teller", which is equivalent to
the Russian word for "veshchun" is valuable, hence "veshchy" Oleg, that is
possessing the gift of a fortune teller.

But if Oleg is from Helga, then it means that we have a turn...
evidence that Nestor used scan-
Dinavian (Germanic-speaking) source, or rather, its
translation, in which, in relation to the same thing,
The person is represented by both his name Helg and its meaning.
its content is prophetic. However, the meaning is not always
the name corresponds to the actual characteristics of it
carrier: Leonid can be called timid and frail
man, and Victor may never win at anything.

∗ Ekho Moskvy. Broadcast "What and how was read in Ancient Rus?" from May 28
2001.

There are quite a lot of such “double” translations, and they,
It should be noted that they sometimes cause considerable confusion
when analyzing historical sources. No need to go far
go for examples: even in this particular case
It is unknown whether Oleg was truly “prophetic” or
his parapsychological abilities are just a consequence
semantic translation of the name? Have you ever wondered
be concerned, dear reader, about the fact that the chronicle spread
the tale of Oleg's death, predicted to him by an "inspired
"sorcerer" is nothing more than an ironic mockery
Slavic Christian chronicler spoke about the “prophetic”
the abilities of a pagan prince who did not understand correctly
"true" predictor: "And they called Oleg the Prophetic,
because the people were pagans and unenlightened."

Indeed, in Germanic languages there are
the male name Helg and its female counterpart Helga, which is
corresponds to the chronicle Oleg and Olga. It is quite logical
but to assume that the information about Oleg was taken from
the same source as about Rurik and his brothers, but if
Scandinavian prototype of Rurik, although very close
telny, can still be found in the person of the Danish king
Roerich, then in connection with the Rus neither Oleg nor Olga in the northern
There is no mention of it in any written or oral tradition.
Not a single word is said in them about the Varangians.

But the king of the Rus Oleg appears in the already known
us "Shechter Text". And if earlier, reading this docu-
ment, we turned to the personality of Pesach, but now we
let's turn to his opponent Oleg. Let's recall:

17 ...Moreover, Roman

18 (the villain) sent great gifts to NESI/ (HLGU), the king
VI/5U (RUSIA), encouraging him

*PVL. Under 907.

19 to his own misfortune; he came to the city by night
SMKVYU (SMKRAI) and took it by stealth.

20 because his commander, the leader of the army (HA-PKID
RAV CHSHMONAI) was not there then. When did it become
known VIYO$$U (BALIKCHI),

21 that is Pesach NMOA (HA-MKR), he went in anger to
the city of Roman and destroyed

22 both men and women. And he took three cities, not counting
villages

23 large quantities. From there he went to the city
ZI/RZI/M (SHOROSHON) and fought against him."

Let's pay attention to the important detail that
the name of the king of the Rus from the "Shekhter Text" (Helgu) coincides
just with the Scandinavian form of this name (Helg), and
not this Slavic transcription, but in the fact that it is
a true story about the war between the Rus and the Khazars (which happened
somewhere in the middle of the 10th century in the area of the Kerch Strait)
not connected with Scandinavian sources in any way, it is necessary
express firm confidence.

But we cannot say with the same certainty about
that the compilers of the Tale of Bygone Years did not know
about the document we call the "Schechter Text"
or about others like it. The above reasoning
lead us to the conclusion that the original source, which
We consider the swarm to be Germanic-speaking and originating from
cold Scandinavia, actually came from
warm south-east of Europe, where in ancient times in

* The Russian transcription of Hebrew words is given and highlighted by me. — A.G.
** Golb N., Pritsak O. Decree. op. P. 141.

in the area of the Kerch Strait on the shore of the Sea of Rus
The Island of Rusov was supposed to have its capital in the city of Rosiya.

It is quite clear that the Jews who lived in the dis-
we are on the eastern shore of the Bosporus "Samkush-Jew",
that is, those who were neighbors of the Rus since ancient times,
knew their true names, which are also found in the Eu-
in Russian documents, in particular, the name of the “king of the Rus” Khel-
gu. Obviously, from Jewish sources, the Slavic
the chronicler obtained information about the periodic
in military conflicts such as the one described, inter-
the Khazars, who carried out "wild raids", and the Rus,
"taking revenge" on them.

Of course, the inconsistency also attracts attention.
the time of Oleg's activity "The Tale of Time"
years" and Helga, who fought with Pesach, therefore L. Gumi-
Lev on the conflict between Jews and Russians
was forced to note:

Then the Rus' came forward. Their leader came to the source
called Helgu, that is, Oleg, although according to the Tale of Time
years" at this time Igor the Old ruled. If Helgu is the name
own, then it was the namesake of Prophetic Oleg, but rather
Ree is the title of a Scandinavian chieftain, that is, it is in
Igor himself is in sight, for Helgu is called “the king of Russia.”

So, according to Gumilev, Helgu is not a name, but a title. However, in
"Texte Shekhtera" is the title of the commander of the detachment that attacked
to Tmutarakan, is clearly defined: "king". But if we
we will still insist that Helgu is a title, then we must
we must admit that what happened to Oleg, therefore,
the same as with Sineus and Truvor, when “a Novgorodian, a plo-

* Gumilev L. N. Ancient Rus' and the Great Steppe. Moscow: Mysl, 1989. Part.
P. Gl. USH.

who knew Swedish, accepted the traditional environment
king for the names of his brothers." In the same case, if
follow the version of L. Gumilyov, for the proper name was
the title of Tsar of the Rus was adopted.

However, the “Shechter Text” clearly convinces
gives us that Helgu, who became Oleg in the IVL, is a name.
The contradiction noted above by Gumilev (“leader
In the source they are called Helgu, that is, Oleg, although according to the “Revelation-
"At this time, Igor the Old ruled."
is a consequence of the well-known desire to produce Russian-
from the peoples of northern Europe, and not from the inhabitants of its south-
east.

4

At the same time, if Sineus and Truvor are the fruit of a mistake,
translator, then how to explain that in Izborsk,
mentioned in the chronicle precisely in connection with the calling of the Varangians,
Is there a "Truvorovo settlement"?

But why can't we assume that the Slavs
The chronicler used the same principle as
author of chapter 10 of Genesis, - proper names
associated with proper geographical names:
the place of residence of Rurik's squad or the area of its greatest
higher concentration was called {gi ragind (true
squad), and this name then turned into the name of the brother-
and the "main" Varangian.

Based on this assumption, we find that
that already in the first lines of the "Tale of Bygone Years"
it is possible to trace its connection with Hebrew: “There were three
brothers: one named Kiy, another Scheki, the third Khoryv, and
their sister Lybed."

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Let's start with what the word shek means in Hebrew
"enclosed place". The name of the third brother is "Horeb"
the chronicle also transfers the name of one of the chinas
Evskih mountains, but Khoryb is also that same legendary mountain, on
in which the Lord first appeared to Moses in a flaming
thorn bush.

“Lybid” comes from the name of the bird, but the name itself
birds has at its core the Hebrew root lavan
(laban) - "white" (hence the tautology "white swan").

One can also see the connection between "Lybed" and the ancient name
Northern Black Sea region - Lebedia`, belonging to
which affected the Khazar Khagan during the period of interest to us.
one in which it is unnecessary to speak about the role of Jews.

Thus, it is inexplicable from the Hebrew point of view.
only the name of the elder brother Kiy remains, but also his
the Slavic identity can be disputed, for which
Let us turn to another of the opening stanzas of the “Tale”
bygone years»:

And they set off along the Dnieper, and when they sailed past,
saw a small town on the mountain. And they asked: "Whose
"Is this a town?" The locals replied, "There were three
brothers, Kiy Shchek and Khoryv, who built the town
these guys disappeared, and we, their descendants, are sitting here and paying
tribute to the Khazars (we, their race, sit paying tribute to the goats-
rum).

This is the Ipatiev copy. And here is the Laurentian copy
The list shows this same episode looking a little different:

And they set off along the Dnieper, and when they sailed past, they saw
divided a small town on the mountain. And they asked: "Whose is this?

∗ Survived to this day in Crimea: Livadia.

town?" The locals replied: "There were three brothers,
Kiy Shcheki Horeb, who built this town and perished
zeros, and we sit here paying tribute to their descendants, the Khazars
(We sit, paying tribute to their kind, the Khazars).

"The Laurentian Chronicler", as is easy to see,
considers Kiya and his brothers to be of the same clan and tribe as the Khaz-
rams ("of their kind"), which, as it turned out, are quite
could have left a Jewish mark on the foundation legend
Kyiv. This assumption is supported by the fact that
that the city of Kyiv was preceded by the fortress "Sam-
bat", whose name is associated with the Hebrew Shabbat; some
from the gates of this fortress were called Jewish, and the river
The Dnieper is mentioned in Russian epics under another name.
title: Izrai River.

By the way, why is Kyiv called in the chronicle “the mother of the city?”
"Russian clans": is it not because we are literally faced with
translation from Hebrew, in which the word "city" is feminine
city kind?

There is no doubt that those researchers who are more
will examine in detail and in detail the role of Jewish sources
nikami in Russian historical texts, will discover much more
to more evidence that “in Kyiv they could have transferred-
"to translate from Hebrew into Old Russian." And
Dili.

By the way, the name Nestor has the Hebrew root str,
meaning "hidden, concealed, secret." Maybe
to be from this root the word "history" - that which is hidden,
hidden from us by time.

5

In mid-August, Orthodox Christians celebrate
They celebrate the day of the holy martyrs Makovei: “August 14,
also, the day of remembrance of the seven Old Testament martyrs
Maccabees, who died in 166 B.C.
"Christ's".

Wanting to learn more about the "Maccabee martyrs",
Let's turn to the "Orthodox Calendar":

Brothers Avim, Antonin, Gury, Eleazar, Evsevon,
Adim and Markell with their mother and teacher Ele-
Azar suffered from the Syrian invasion in 166 BC
King Antiochus Epiphanes, who brought to Jerusalem and
pagan customs throughout Judea. He desecrated the temple.
Lord, placing in it a statue of a pagan god
Olympian Zeus, to whose worship they were forced
gave people. But the Maccabee brothers, one and all, recognizing
themselves as followers of the true God, refused
to make a sacrifice. The eldest of them was the first to be sacrificed.
terrible tortures - in front of his brothers and mother.
The rest, one after another, also suffered torment.
The seventh brother, the youngest, remained. King Antiochus
suggested that Solomiya convince him to stay with her
at least the last son. But she refused. The young man too
tortured. After the death of all the children, Saint Solomiya,
standing over their bodies, with a prayer on her lips, she died.
After the feat of the seven brothers, the uprising began

against King Antiochus. And soon the Jerusalem Temple was
“cleansed of idols.”

* Wikipedia. Article "Poppy Saved".
** Orthodox calendar. [Electronic resource: VIR: //4auz.rgauo-
5S1auie.gi/1le/i1e4362.№т]

You can also find this explanation:

August 14 – Makovei. All Orthodox Christians go to
church and bless the flowers and fruits. According to the Bible
According to legend, the seven Makovei brothers lived in 145 BC.
childhood of Christ. They retained faith in one God,
which angered King Antiochus. He wanted to force the brothers to
tyev to sacrifice pork to idols, which is always
Yes, in the Christian tradition it was considered an unclean sacrifice.
howl. The brothers refused and died at the hands of the pagans.
The story of the Makovei brothers was transferred to the New Testament
Christian Church'.

In fact, the story of the "martyrs of Maccabeus"
"mi" is as follows:

At that time, Judea was ruled by Antiochus IV Epiphanes, a Greek
Co-Syrian king of the Seleucid Empire, who
pursued a brutal policy of Hellenization (imposition of
Greek language and culture) Jewish
villages of Judea. The key element of such a policy
the tics were an attempt to force the Jews to refuse
from their faith and impose the Greek religion on them.
The apogee of the persecution of Judaism was the destruction of the main
Jewish shrine – the Jerusalem Temple.
Offended religious feeling caused an explosion
indignation, which resulted in armed rebellion
stanie. The banner of struggle was raised by Mattathias Hasmonean
(Matityahu Hashmonai) and his five sons,
women of the town of Modiin. At the head of the rebels stood
his son Yehuda, nicknamed Maccabi (in

* Orthodox calendar. Article "Seven Holy Martyrs of Macco-
"veev".

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Orthodox tradition - Judas Maccabee). The resurrection
victory, and the Hasmonean dynasty ruled inde-
Judea was subject to slavery for almost 120 years (from 152 to 37 B.C.).
Then Judea was captured by the Romans and the next
attempt to Hellenize Judea. These events
are described in detail in the Maccabean books of the Old Testament."

As we can see, the Maccabees can hardly be called “mu-
"disciples" in the sense of this word that is familiar to us,
but the deeds of the Maccabees are an example of true faith in one's
God - deserve to be remembered. One of
remarkable events that happened during the days of the struggle for
the independence of Judea under the leadership of the Maccabees,
celebrates the holiday of Hanukkah:

Hanukkah, the "Feast of Candles," is celebrated from 25
from the month of Kislev to the second day of the month of Tevet
Jewish calendar (may fall on the period from
end of November to end of December) and continues for eight
days. The name of this holiday comes from the expression
niy hanukkat ha-bait (the dedication of the Temple) or hanukkat
Beit Hashmonaim (the dedication of the House of the Hasmoneans).

The holiday is dedicated to the "miracle" that occurred
the consecration of the Second Jewish Temple after the victory
Jewish military leader Judas Maccabee over the army-
the Seleucid king Antiochus in 164 BC
era. The oil needed to light the temple
the lamp (menorah), was, according to legend, desecrated
enemies. The Jews found only one jug of "clean"
olive oil. It should have been enough for a day,

* Wikipedia. Article "Maccabees".

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but the lamp burned for eight days. In memory of this,
In existence, Hanukkah is celebrated for eight days."

The fact that Jews celebrate Hanukkah in December, and
Christians in August, has a simple explanation:

And, as has happened more than once in Russian history, the Christian
Stian customs were intertwined with paganism in a peculiar way.
with ancient customs and rituals: Maccabees Memorial Day
strangely merged with the ancient pagan rite of pro-
waters of summer and is celebrated by the people as the holiday "Maka-
"vey" - in dishes served at the festive table,
poppy seeds are definitely present, which by this time
me is ripening. Perhaps the poppy's connection with the Maccabees
purely sound. Where the customs of the pre-
kov, on this day they bake makanci, machniki - lean pies
“horns, rolls, buns, gingerbread with poppy seeds and honey.”

They transformed the "maccovey" that was incomprehensible to the Slavs
into the understandable "makovey", they connected it with the poppy, or rather, with
by the method of its purification (by winnowing in the wind). Of course,
no connection between the Maccabees and the poppy other than the background
there is no similarity between these words. Regarding the holiday
Maccovey it is important to note that in Greece, considered
the cradle of Christianity for the Eastern Slavs, so-
the howl is unknown, and therefore the story of the Maccabees
came to the banks of the Dnieper from the other side and, perhaps,
before Christianity itself.

It would be appropriate to recall a fragment already known to us.
ment from the "Shekhter Text":

∗ KEE. Article "Hanukkah".
∗∗ Wikipedia. Article "Poppy Saved".

And the leaders of Khazaria said: “There is a cave in the
line Tuzul; get us the books that are found there-
sya, and interpret them before us." They did so. They
entered into the cave; and behold, the books of the Torah of Mo-
isei, and the sages of Israel explained them according to the first
"to the words they said."

We don't know how long the books have been lying around
were extracted from there no later than the first half
8th century, in a cave located on the territory of Khazaria,
but it is quite possible that their contents were known
to certain (at least elite) strata of the people
Eastern European countries.

∗ Golb N., Pritsak O. Decree. op. P. 139.

Chapter P

Traveling with Odin

SAGA OF THE INGLINS

No matter how strange and unexpected it may seem
this circumstance, but among the most important documents,
bearing on the history of the Jews, should be called "The Saga of
"Inglins." More precisely, not the entire saga, but just a few paragraphs.
tsev from its introductory part. I am absolutely convinced
that the information contained in these paragraphs
is the key to understanding the historical situation,
which determined the demographic and political
the future of the European continent and European Jewry
sian diaspora.

The author of the Saga of the Ynglins is Snorri Sturulson.

Sturulson, Snorri – one of the most famous
Icelanders, the author of the "Younger Edda" (a kind of textbook-
poetry for beginning skalds) and "Heimskrin-
"Rotten Skin", the famous saga about the Norwegians
kings.

He was born in 1179 on the farm of Khvamm in the west of Is-
landi, belonged to a noble and famous family
Sturlungov. He was one of the most educated people.
of his time, "a good skald and skilled in
everything he took on to make." However, from his poetry
Almost nothing of the cultural heritage has been preserved – according to

Ironically, only the unsuccessful lines remained
from Snorri's poems that were mocked
opponents. Snorri was not only (and not so)
co) literature: he was very rich and respected
man; three times elected as a law-speaker
Icelandic Althing, that is, he held the highest election
position in Iceland. During his stay in
Norway received the title of Lenderman, and then, according to some
which sources, even the title of Earl. However,

Snorri's involvement in politics ended badly. He was
killed in Norway on September 23, 1241 by Gitzur's men
Thorvaldson - an ancient enemy and rival of the family
Sturlungs, who received permission to kill
Snorri from the Norwegian king Hakon."

"The Saga of the Inglins". Introduction

The circle of the earth where people live is very indented.
from the ocean that surrounds the earth, into it,
great seas are formed. It is known that the sea stretches from
Nervasunda all the way to Jorsalaland. From this sea
a long bay called Black extends to the north
sea. It divides thirds of the world. North of the Black
Great or Cold Sweden is located on the sea.
Some believe that Great Sweden is no less
Great Country of the Saracens, and some compare it with
The Great Country of Black People. The northern part of Swed-
The region is deserted due to frost and cold, like the southern part
The Land of the Black People is deserted because of the sun
heat. Sweden has many large regions. There are also many

* Steblin-Kamensky M.N. Snorri Sturluson and his Edda//The Younger
Edda. L.: Nauka, 1970.

different peoples and languages. There are giants and dwarfs, and
black people, and many different amazing peoples. There
There are also huge beasts and dragons. From the north, from the mountains,
Outside of populated areas, a river flows through Sweden,
the correct name of which is Tanais. It was called
formerly Tanakvisl, or Vanakvisl. It flows into
The Black Sea. The area at its mouth was then called
The Land of the Vanir, or the Dwelling of the Vanir. This river divides
makes up a third of the world. The one to the east is called Asia, and
the one to the west is Europe.

The country in Asia to the east of Tanakvisl is called
The Country of the Ases, or the Dwelling of the Ases, and the capital of the country
was called Asgard. The ruler there was the one who called-
sya Odinom. There was a large temple there. According to ancient
According to custom, there were twelve high priests in it. They
had to perform sacrifices and judge
people. They were called diys, or rulers. All
people had to serve them and honor them. One was

a great warrior, and traveled a lot, and took possession of many
other powers. He was so successful in battles,
that he was victorious in every battle, and therefore people
he was believed that victory would always be his.
sending his men into battle or on other missions,
he usually first laid his hands on their heads and gave them
blessing. People believed that then success would be theirs.
provided for. When his men were in trouble at sea
or on land, they called upon him, and it was believed that it was for them
helped. He was considered the most reliable support. Often he
went so far that he was absent for a very long time.

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Odin had two brothers. One of them was called Ve, and
another Vili. They ruled the state when Odin was
on an absence. One day, when Odin went far away and
he was away for a long time, the Aesir lost hope that he would return.
no. Then the brothers began to divide his inheritance, and both
married his wife, Frigg. But soon after that
One returned home, and he then regained his
wife.

Odin went to war against the Vanir, but they were not
taken by surprise and defended their country, and victory
was sometimes for the Aesir, sometimes for the Vanir. They destroyed and devastated
countries were fooling each other. And when this happened to both of them,
it came to pass, they set up a meeting for reconciliation, concluded
Chile peace and exchanged hostages. The Vanir gave their
the best people, Njord the Rich and his son Freyr, Asa
and they gave in exchange the one who was called Khenir, and said,
that he would be a good leader. He was of great birth.
hundred and very handsome. Together with him the Aesir sent the one who
was called Mimir, a very wise man, and the Vanir gave
in exchange for the wisest among them. His name was Kvasir. When-
Yes, when Henir came to the Dwelling of the Vanir, he was immediately made
chieftain. Mimir taught him everything. But when Hœnir was on
ting or gathering and Mimir was not around, but it was necessary
to make a decision, he always said this: “Let
others decide." Then the Vanir realized that the Aesir had deceived
them. They seized Mimir and cut off his head, and
sent the head to the Ases. Odin took Mimir's head and rubbed it
herbs that prevent decay, and said over
he cast a spell on her and gave her such power that she spoke
with him and revealed many secrets to him.

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Odin made Njord and Freyr priests, and they
were diyas of the Aesir. Freya was the daughter of Njord. She
was a priestess. She was the first to teach the Ases how to cast spells, like
was accepted by the Vanir. When Njord was with the Vanir, he was
married to his sister, for such was the custom there. Their
the children were Freyr and Freya. Au Asir was forbidden
marriage with such close relatives.

A large mountain range extends from the northeast
to the southwest. It separates Greater Sweden from the other
countries. Not far to the south of it is located the Country of Tu-
rock. Odin had great possessions there. In those days
The Roman rulers went on campaigns all over the world and
they conquered all nations, and many rulers fled
then from his domains. Since Odin was a seer
and a sorcerer, he knew that his offspring would populate
the northern edge of the world. He planted his brothers
Ve and Vili became rulers in Asgard, and he himself went to
the way and with it all the diyas and many other people. He
first headed west to Gardariki and then south
to the Land of the Saxons. He had many sons. He
owned lands throughout the Saxon Country and established there
his sons as rulers. Then he went to
north, to the sea, and settled on one island. It is there,
where it is now called Odin's Island on Fion. Then
he sent Gevjun north across the strait in search of the earth.
She came to Gylvi, and he gave her arable land.
She went to the Giants' Dwellings and conceived there.
one giant four sons. Then she turned
She turned them into oxen, harnessed them to a plow, and plowed the land into
sea opposite Odin's Island. There is now Se-
Lund. She lived there ever since. Skjold married her,

son of Odin. They lived in Hleidra. And there, where before
there was land, there became a lake. It is called Leg. Bays
In this lake they look like the capes of Selunda.

And Odin, having learned that in the east at Gylvi there is a good
higher lands, went there, and he and Gulvi finished
let's make peace, since he decided that he couldn't cope
with the Ases. Odin and the Ases competed with Gylvi many times
in various tricks and tricks, and the Aces always took
top. One settled near Lake Legh, where now-
called Old Sigtuna, built a large ka-
food and performed sacrifices in it according to custom

Asov. All the lands he took possession of there he called
Sigtuna. He settled the priests there. Njord lived in
Noatune, Freyr - in Uppsala, Heimdallr - in Himin-
Bjerge, Thor in Trudvang, and Balder in Bray Dublik.
Odin gave them all good homes.

They tell it as true that when Odin and with him
when the dii came to the Northern Countries, they began to teach
people to those arts which people have since mastered.
do. One was the most famous of all, and from
People learned all the arts from him, because he possessed
by everyone, although I didn't teach everyone. Now I need to tell you,
why he was so famous. When he sat with his
with them friends, he was so beautiful and magnificent with
it seemed that everyone was in high spirits. But in battle he seemed to be
to them terrible enemies. And all because he possessed the is-
the art of changing his appearance as he wanted. He also wielded
the art of speaking so beautifully and smoothly that everyone,
whoever listened to him, his words seemed true. In his speech

everything was as smooth as in what is now called
is poetry. He and his priests are called masters of song.
her, because this art came from them in the North
Countries. One could make it so that in battle his enemies
became blind or deaf or filled with
with horror, and their weapons did no more harm than a twig.
ki, and his warriors rushed into battle without chain mail, were furious,
like mad dogs or wolves, they bit their shields, and
were strong like bears or bulls. They killed
people, and neither fire nor iron harmed them.
Such warriors were called berserkers."

2

According to the text of the Saga of the Inglins and the Vanir,
and the Aesir lived in Great Sweden: baths - at the mouth of the Tanais
(Don), and the Aesir are to the east of it. Geographical orienta-
the ideas presented by the author of the "Saga" do not leave
there is no doubt that Great, or Cold, Sweden
was located north of the Black Sea along the current
Dona, but it should be clarified that "Sweden" is Russian
transcription of Sveonius (Sieopith); Russian chronicles on-
They call the Swedes Swedes: “Those Varangians were called Rus, like
others are called Svei, and others Ourmani, Angliane, and
other Goths."

A fairly accurate date for the “exodus” of the Aesir and Vanir from Se-
the true Black Sea region can be calculated based on
on the fact that, as the Saga of the Inglins tells us, the str-
which later received the name Denmark, was ruled by

* "Icelandic sagas". The Saga of the Ynglins. M.: Languages of Slavic culture
tours, 2002. Ch. 1-4.
**PVL. Under 863.

Odin's great-grandson Froddi, and this was during the time of his stay-
the reign of Emperor Augustus (41 BC - 14 AD);
in addition, there is also this clarification: “then was born
Christ".

Therefore, as completely consistent with the above-
Based on the above, we must take the following into account:
according to one of the most famous Russian
historians D. I. Ilovaisky:

But, in all likelihood, this name (Scandina-
viya. - A.G.) moved north from more southern countries,
just like the name Scythia, which was post-
was rapidly changing and sometimes acquired a very wide
rare application. In a narrow sense, it was the current
southern Russia, in the vast - its borders are in the north-
faith extended to the shores of the ocean, in the east of the
lived in the steppes of Central Asia. Subsequently, this name,
if not in pure, then in a modified form preserved
was the case for some countries, and predominantly
for Scandinavia or Scandia? We allow ourselves
the following guess: is this where this non-
misunderstanding on which such widespread
a custom that was common in the Middle Ages to produce nations from
misty and barely known Scandinavia? If it is possible
but to call which country the real one and not the imaginary one is a daunting task
depvit, so this is ancient Scythia in its narrow sense-
le, that is, the southern half of Russia, with the adjacent
to it part of the Danube Plain and the Carpathian region
Here, according to Herodotus, lived such
many nations. From here they gradually settled
to the north and to the west. Later, when the name Scythia
was transferred to the distant shores of the North
seas, with these shores memories of mixed

Scythia as an ancient fatherland and the chroniclers began
These memories are primarily associated with
Scandinavia".

The Skjöldunga Saga clearly indicates the location of
the passage of the Great or Cold Svitod - "to the north of
Meotian swamp", now called the Azov Sea
rem.

There is not much in history (unfortunately, very little)
events that would be generally recognized and would not become
would be the subject of disputes and disagreements among experts. And
It is still surprising that only seven hundred years later
after the writing of the "Saga of the Inglins" to the south-east of Europe
an expedition of the famous Norwegian set off from Ropy
explorer and traveler Thor Heyerdahl. He
understood based on the analysis of Scandinavian texts
sagas and first of all the "Saga of the Inglins", which later-
The ki of today's Swedes, Norwegians and Danes owe their
they are the origin of that people who at that time
lived on the lands of the Northern Black Sea region and the Caucasus and
moved from these fertile places to harsh lands.

This migration became a catalyst for the formation of
European nations in the form in which they reached us
our days.

∗ Ilovaisky D. I. The Beginning of Rus. Moscow: AST, 2002. P. 69.

HOME OF THE ACES

Many peoples of the world are known to historians under the TWO-
name: the one they called themselves, and
received, so to speak, from outside. For example, the Scythians are
a general name given by the Greeks to all inhabitants
Eastern Europe, and it is quite possible that the Scythians themselves
did not know about such a name of theirs, brought to us by the Greeks-
written sources.

There is no rule for the existence of doubles
ethnonyms: it happens that one displaces the other; it happens that
they exist in parallel. That's exactly how it turned out
ases: "Assii can be identified with as ("as" or
"Iyasy" of Russian chronicles), that is, the ancestors of the Ossetians
new. The As were otherwise known as the Alans."

“The name is Alania,” wrote someone who lived in the 15th century. Venice
the merchant Jehoshaphat Barbaro, - came from the tribes,
called Alans, who in their own language
are called "aces".

The same opinion was shared by the study
Scandinavian sagas P. Safarik: "Own (home-
no, native) the name of the Alans is precisely the ases, even in deep
antiquity was brought to Scandinavia by wandering
We were Normans, the Scandinavians borrowed many

* Vernadsky G.V. Ancient Rus'. Moscow: Agraf, 1997. P. 102.
* Barbaro I. Journey to Tana. In the library: "Foreign
Writers about Russia. St. Petersburg, 1836. Vol. 2. $ 7.

religious rites among the Alans." It is unclear why Sha-
Farik, who studied the Scandinavian sagas, adhered to
a similar point of view. After all, in the "Inglin Saga"
It is quite clear when and how the aces came to
Scandinavia. And regarding religion, we should talk about
it is not about the “borrowing of many religious ideas by the Scandinavians”
"of the Ualan rituals", and about the spread of the cult of Odin
and the Asc-Van pantheon in northern Europe. Obviously,
Safarik did not dare to argue with the official version
history of the Scandinavian peoples.
The Great Soviet Encyclopedia says the following about the Alans:

Alans (lat. a/ap), self-name - irons, in Byzan-
in the Tiyan sources - Alans, in Georgian - wasps, in
Russians - Yases, numerous Iranian-speaking tribes
on, which emerged in the last century BC from
environment of the semi-nomadic Sarmatian population of the North-
go Caspian, Don and Ciscaucasia and settled in | in.
AD (according to Roman and Byzantine writers)
in the Azov region and the Ciscaucasia, from where they made their descents
dreadful campaigns in the Crimea, the Azov region and the Caucasus
Kasie, Asia Minor, Media.

Thus, we are talking about three national names.
nah of the same people: ases-alans-irons. What
"before the "Irons"", this term is much later than
"Alans" and even more so "Aces", and refers rather to the formation
the formation of the Ossetian national community in its
in its current form.

* Safarik P. I. Slavic antiquities. [Electronic resource.
ћiir://igisiop.sot/povbop/pems.rhr?pemsiy=168]

** Ibid.

*** Let us pay attention to the similarity of the ethnonyms “Irons” and “Iran”.

Of the three names of one people given above, we
we will adhere to the first one as the most ancient,
not only appearing in the Scandinavian sagas, but also
preserved, as will be clarified later, in
the name of the country, which has come down to us in biblical texts
stakh, remembering that the Aesir and the Alans are different names
of the same people.

That in the past the aces lived near the Sea of Azov
seas and the Don region, their contemporaries knew: the message,
for example, Josephus Flavius refers to the 1st century: “The Ala- tribe
there are some Scythians living around Tanais and Me-
"Otian Lake", and there is no doubt that
the territories in question were "behind the aces" for at least
several centuries earlier.

Ammianus Marcellinus gives more detailed information.
mation, dividing the aces into European and Asian, but
if you know that in the time of Marcellinus the border between
Tanais (Don) was considered Europe and Asia, which means that Euro-
The Peisky Aesir lived in the Northern Black Sea region, and the Asian
Atskie - between the Don and the Volga. There is information about
Caucasian origin of the Ases: Gaius Sidonius, who lived
in Gaul in the middle of the 5th century and, quite probably, had
the possibility of close contact with the aces, also staying
who were there at the same time, writes about the aces, “born
in the Caucasus."

The information provided is not contradictory, since
ku we are apparently talking about a union of tribes,
which took the common name from the name of the main one, uniting
our other tribes. Therefore, in the combination "Scythian-Ala-
"we", found in Ptolemy in the 2nd century, the word "Scythians"
should not be considered an “obvious anachronism”, but rather a reflection of
the actual state of affairs, because everything
It is becoming more widespread among scientists

the opinion that the Great Migration of Peoples in those masses
headquarters, which the official historiography has in mind.
fiya, there was no, but it had much greater significance (according to the
(according to G.V. Vernadsky) “the sequence of ethnic
"Russian and racial tensions", that is, the change of ethnic groups
at a single place of residence.

The “sequence” indicated by G.V. Vernadsky
racial tension”, considering the Scythian-Sarmatian
E. Klassen also had in mind the same problem:

But the people can neither disappear like fog, nor move
play like checkers. Could two huge Scythians-
the kingdoms of the East will move with all their mass, without leaving
traces left behind, which take a lifetime to erase
of the entire generation. When such a mass moves, the path is not
could be a path, or a driving road; for their way
a whole kingdom was needed in width; and such a huge
this action should have resonated with all the neighbors
of them. But neither the Greeks, nor the Persians, nor the Arabs did anything
they don't talk about such a gigantic movement, which, in
essence, and could not be.

For what reason did the Scythians suddenly disappear, and on their
only Sarmatians ended up in these places?

All this happened because the people remained on
in the same place, but appeared only under a different name;
his new name is Sarmatians. The whole thing is explained by the fact that
The Sarmatian-Scythian colony was the closest Scythian
settlement to the Greeks, and the Greeks, having begun, for some ignorant reason,
home reason, to call the nearest Scythians Sarma-
there, they later spread this same name and
on all the Scythians. The Romans followed the Greeks.

That the Scythians were called Sarmatians is also evident from the fact that
that a small Don colony could not have developed

to join such a huge tribe, which was named
by this name by the Greeks. The theory of the location of peoples-
it is very well known and peoples are not mushrooms, for which
one night is enough to appear in multitudes
even where they had never been before."

Much earlier, I held a similar opinion.
Ptolemy:

To the north of the Ister (Danube), generally speaking, all the
the menas are considered Scythian, but the coastal areas
occupied by different tribes, the Getae, called by the Romans
the Dacians, the Sarmatians, or, in Greek, the Sauromans,
you, and from among them the gamaksobii, or aorses, then unfavorably
native, slave origin Scythians, then troglo-
Dites, then Alans and Roxolans... According to Agrippa,
all this distance from Istra to the (Northern) Ocean in
the length is twice ten hundred thousand steps, and in
width – four thousand four hundred steps from the desert
Sarmatia to the Vistula River (Vistula). The name of the Scythians is
du passes into the names of the Sarmatians and Germans, so that
the ancient name remained only for those tribes that-
which occupy the most remote countries and almost no-
known to other mortals."

Thus, it turns out that even before our era in
Northern Black Sea region, on the lands located
between the Don and the Volga, and in the Caucasus, the country was located
in which the main and unifying role was played by the aces,

∗ Klassen E. I. The most ancient history of the Slavs and Slavic-Rus. Moscow: Amreta-
Rus, 2005. Chapter: “Where did the Scythians and Sarmatians disappear?”
∗∗ Pliny the Elder. Natural History, GU, 12, 80-81; Cit. from: $S.
T. P. S. 171-172.

and this country was called the Dwelling of the Ases with its capital Asgard:
"The country in Asia to the east of Tanakvisl is called Stra-
the Ases, or the Dwelling of the Ases, and the capital of the country is called
Asgard was founded. The ruler there was one who was called Odin."

Beginning in the 13th century, there were reports of the stay
Alan research on the Crimean Peninsula: their settlement here
associated with retreat from permanent habitats
as a result of the Tatar-Mongol invasion. Here are some
Some of these messages, cited by I. N. Khrapunov:

In the first half of the 13th century, a Christian missionary
Bishop Theodore on the road to North Caucasian Alania
arrived by sea in Kherson (as it was called in the Middle Ages)
ancient Kherson, the ruins of which are located near

temporary Sevastopol). Pursued by enemies, he
fled and found refuge in an Alanian village located
nom not far from the city. "The Alans live near Kherson,
as much of their own free will as of Kherson's desire
tsev, as if some kind of fence and protection of the city," - pi-
Sheth Theodore. A little higher he calls these Alans "little-
"We". Theodore's information seems especially reliable.
we in light of the fact that he finally got there
to Caucasian Alania and, therefore, had the opportunity
comparison of the inhabitants of Crimea and the Caucasus. Probably,
As a result of this comparison, he called the Crimean Alans
"small", as opposed to much more numerous
related to them, the inhabitants of the North Caucasus. It becomes
It is clear that the Alans were concentrated in the South-West
Crimea, where they guarded the approaches to Kherson."

* Khrapunov I. Alans in Crimea. [Electronic resource.
Vir: //Кьgaripou.Hye)oигна].сот/]

But since Bishop Theodore met the Alans in Crimea
in the 1st half of the 11th century, and the Caucasus was conquered by the Tatar-Mon.
goals in 1222, then the "small" ala- encountered by Fedor
we should have been very recent refugees
from Alania "big" (Caucasus); Fedor is sure of this fact
nyaka would have paid attention. Especially since, "having reached
Caucasian Albania", he found there no destruction
and the devastation wrought by the conquerors, and "many-
numerically related to them (the Crimean Alans. - A.G.)
residents of the North Caucasus."

In addition, we note that already in 1223 the Tatar-Mongol
The Lyans captured and imposed tribute on the Crimean city of Sudak.
In fact, the conquerors subjugated the peninsula,
without conducting serious military operations on its territory,
and they planted their own in Solkhat (now Stary Krym)
local.

In July 1253, William of Rubruck on his way from Sudak
to Perekop in the steppe met the Alans. They "... Christians
according to the Greek rite, having Greek letters
and Greek priests. However, they are not schismatics.
like the Greeks, but they honor every Christian without distinction.
"personalities of persons."

As we can see, Rubruk, who traveled through the East,

in Europe at the height of the Tatar-Mongol conquests,
calls them the reason for the settlement of the Alans in Crimea. Therefore,
mu, having analyzed multiple (not given
in this work) information, I. Khrapunov comes
to the conclusion that “the history of the Alans in Crimea can be imagined
as follows. At the end of the III-TU century they were significantly

∗ Rubruk. Journey to the Eastern Countries. Moscow: GizGL, 1957.

numbers are migrating to the peninsula from the North
Caucasus".

At the same time, Khrapunov believes that “the most important thing is
The information about the Crimean Alans belongs to the Arab
to the geographer Abu-l-Fida (Abulfeda):

Kerker or Kerkri ... is located ... in the land of the Aesir,
His name means forty people in Turkish; it is a fortification
a captive castle, difficult to access; it rests on
a mountain that cannot be climbed. At the top of the mountain there is
the area where the inhabitants of the country (in a moment of danger)
walk shelter. This castle is at some distance
from the sea; the inhabitants belong to the tribe of the Ases... Kerker
is located north of Sary-Kermen; between these
“In two places, one day’s journey.”

Thanks to fairly accurate topographic indications,
According to the data, none of the researchers doubts that
Kerker (often Kyrk-Or in other authors) is a famous
the "cave city" of Chufut-Kale, located not far from
not far from modern Bakhchisarai. Sary-Kermen
some late medieval Arabic and Turkic-languages
The authors called it "Kherson".

Interestingly, Chufut-Kale is much more famous.
as "Jewish Fortress" (from Crimean Tatar: сийи́ё –
Jew, daie - fortress), began to be called so after
as in the 17th century the city, previously known as Kyrk-Or (“co-
"Rock of the Brothers"), the Tatars left and only
Karaites, whom the Tatars considered Jews.

But Abul-Fide, who called Kirk-Or “Kerker or
Kerkri", claims that he "is in the land of the Aesir" and

* Famous travelers and ancient sources about the Alans. Ele-
throne resource. hip://Kagashaus.sot/riY/61-1-0-193]

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that its "inhabitants belong to the tribe of the Ases." A. Garka-
you have provided convincing evidence to support what is called
The kerkeri language has an Iranian origin and, therefore, is related to
etymology of the Aesir, meaning "fortress for
"protection of the rear", and Kyrk-Or is a late Turkic language
transcription of this word.

Obviously, the above statement about the
the presence of aces in Crimea in the III-ITU centuries is not without reason, and
It is quite possible that the peninsula in the first centuries of our era
era was already part of the Dwelling of the Aesir, and here, as on other
other territories belonging to the aces, neighboring them
Jews ruled. In the cemetery near Chufut-Kale,
there is a gravestone with the date 706 on it
g. and three names: Moses, Joseph and Goshla Alani, although to
The reliability of this finding is advised to be approached with a certain
with a certain degree of caution, since in Chufut-Kale
A. Firkovich, also known as a master, lived there
historical falsifications.

However, the widespread opinion, according to which
to Tom Firkovich, with the goal of freeing the Karaites
from possible persecution for known reasons,
sought to prove that they were not ethnic
Jews, but have Turkic roots, is wrong. His goal
(eventually leading to the desired result)
was to prove that the Karaites were
tomki only those Israelites who were exiled from their
homeland long before the crucifixion of Christ, and therefore,
they are not to blame for his death. And the very fact of rejection
The Karaites of the Talmud, created much later, served
argument in Firkovich's reasoning. In other words-
we, he considered the Karaites to be ethnic Jews and was, in
in particular, the opponent of those who saw in the Karaites
volumes of Judaized Khazars. So what to fake

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the inscription on the mentioned gravestone had no meaning
It makes no sense.

At the beginning of the U. century, but now it is much more
known as the Alans, set out on their journey again - to

this time across Europe - and did what they couldn't
whether to make seven centuries later even the invincible Tatars-
Mongols: reached the "Last Sea", that is, reached
Iberian Peninsula.

The Alans became a significant ethnic group
many nations of Europe, especially France, Spain,
Scandinavian countries, but if in Europe the Alans (Aces) were
assimilated by local tribes, then in Scandina-
the opposite took place: the aces assimilated the local
population.

Here is a little-known, but interesting and indicative example:
fact: the author of the chronicle N15yuta VtNopit believed that the
the head of Europe Alan, and probably not without reason-
but. For example, the grandfather of the famous Aeneas, whose descendants
founded Rome, called Asarak (As-arak), and his son - Ascanius
(As-kany).

THE COUNTRY OF ASHKENAZ

Established connection between biblical names
and the countries that existed in ancient times suggests
and the existence of the country of Ashkenaz:

This is the genealogy of the sons of Noah: Shem, Ham, and Ja-
feta. After the flood, children were born to them. The sons of Japheth-
those: Gomer, Magog, Madai, Jaavan, Tubal, Meshech and Fi-
race Sons of Gomer: Ashkenaz, Riphat and Togormah. Sons
Javana: Elisha, Tarshish, Kittim and Dodanim."

In this case, the assumption has a direct sub-
a statement that we find in the prophet Jeremiah:

Raise the banner on the earth, blow the trumpet among
nations, arm the nations against her (Babylon),
summon against him the kingdoms of Ararat, Minya, Ash-
Kenazi, set a leader against him, bring
horses like terrible locusts."

Let's pay attention to the plural in the name.
science of "kingdoms", from which it follows that each of them is

* Genesis 10:14.
** Irm. 51:27.

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was a union of several large tribes
men, similar, apparently, by ethnicity.

Even with the minimum of information that we have
We believe that the "Table of Nations" allows us to find out where
the "Ashkenazi countries" mentioned by Jeremiah were visited:
they were supposed to border on Cimmeria to the west,
in the east - with the Riphean Mountains, in the south - with the house of Fagorma
(Homer-Ashkenaz-Rifat-Fagorma), which is approximately
corresponds to the territories located between the lower
between the currents of the Volga and Don.

"The Land of Ashkenaz", like many other things from far away
past, is associated with the ancient Greek civilization.

It is known that the most ancient (of those that have come down to us) name-
Black Sea - Pontus Axenas - Inhospitable
sea. That's what the Greeks called it. But why isn't this sea more-
more stormy and dangerous than other water elements of this part of the
of light, was honored with such an unflattering name? The fact is,
that the Northern Black Sea region was known to the Greeks as Ascanat or
Askania, and therefore the sea by which the founders of the Bosporus
and Panticopeia sailed to these shores, they called
Pont Axenas, rearranging the places in a way that was incomprehensible to them
In the word askanat the letters "s" and "k" - hence "aksenas".

Thus, another argument is obtained, proving-
the very fact of the existence of the “Ashkenazi countries”
"(Askanat), and the supposed location
Location: Northern Black Sea region, lower reaches of the Don.

* See the chapter "Table of Nations".
** The current name "Black Sea" is associated with the comparatively
the dark color of its water.

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Not only in Eastern Europe, but in any other
place on the planet, except for the country that in ancient times
During the times of Saul, David and Solomon it was called Ev-
the kingdom of the Jews, they are considered aliens.
They began their existence in the diaspora as refugees
or settlers: (1) The Assyrian captivity first

after the destruction of the Northern Kingdom (Sama-
ria), then after the siege of Lakish 701 BC); (2) Vavi-
Lonian captivity after the subjugation of the South in 538 BC
the Jewish kingdom (Judea) and the destruction of the First Temple
ma Babylonians; (3) to the expulsion of the Jews "they added
hand" and the Romans, who betrayed Jerusalem and the Second
Temple of Sword and Fire.

If historians have disagreements on this issue,
migration of Jews after the loss of their own state
nature, then they mainly concern its nature.
of rule. The most ancient references to Jews,
associated with Eastern Europe, belong to the Northern
Black Sea region. Found in Crimea and Taman,
Well-preserved marble tombstones, no doubt
belonging to Jews, date back to the beginning of the 1st century, which
also testifies to their earlier presence here,
as well as the fact that the current Kerch Strait was known
walls in ancient times and under the name Samkush-Jew.

We must be clear that the appeal
Jeremiah to the "Ashkenazi countries" took place somewhere
then on the verge of the 6th-7th centuries BC (at this time the prophet lived).
The same period saw the process of weakening and
the actions of the Assyrian kingdom and, as a consequence of this,
the phenomenon of the opportunity for exiled Jews to leave
its limits. It is not difficult to determine the main direction

their movement: return to their homeland, populated
captives of other peoples conquered by the Assyrians,
was completely pointless, and the road to the east
blocked by deserts. The Jews, having gained freedom, walked through
cut the Caucasus to the northwest in the interfluve of the Volga and Don
and to the lands adjacent to the northern shores of the Black
seas where, according to rumors reaching the migrants, they lived
the tribes living there led a relatively peaceful existence.
where there was enough land and water, and nature and climate,
especially in the sea coast, were almost indistinguishable from
Middle Eastern. =

Those who came from Assyrian captivity to the southeast
In Europe, Jews became citizens of two countries:
built at the mouth of the Don, the "Dwelling of the Vans" and located
to the east of the Don "Dwelling of the Aesir".

In light of the topic under consideration, we turn to
the second country, or rather, to its name, because in Hebrew
there is a root shaken, which forms words with meaning

"to live, to dwell", and, therefore, "the Dwelling of the Aesir"
can be literally translated into Hebrew as a-shaken-
asi, which became, without any linguistic stretches,
well known to any educated person
the word "Ashkenazi".

4

The Saga of the Inglins names the reason for migration
Asov: “In those days, the rulers of the Romans went on campaigns
throughout the world and conquered all nations, and many pra-
The rulers then fled from their possessions."

But if there is a danger of becoming subjects or slaves-
We of Rome forced the Aesir to move from their settled places and

Vanir, then the Jews, as they say, were commanded by God himself: they
They certainly knew that their historical homeland had become
Roman province, and about the sharply hostile attitude
the next rulers of Jerusalem to the Jews.

In general, at the beginning of the 1st century, Odin “set out on a journey and with
all the Diis and many other people (italics mine. - A.G.).
He went first west to Gardariki and then to
south to the Saxon Country. He had many sons. He
owned lands throughout the Saxon Country and established there
their sons as rulers."

The country of the Saxons is part of the future Germany: before
At present, the region in eastern Germany is called
"is Saxony." But let's leave the Aesir in the land they conquered.
land in order to make two important reservations.

The first is the long-noticed psychological
the logical features of travelers and movers
people moving to new habitats should be given these
new places names of those they left: known to Ive-
Caucasus and Spanish, Volga and Bal- Bulgaria
Kansk, Zealand in northern Europe and Australia,
Britain and Brittany in northern France, several An-
gly; the list goes on, not to mention
many similarities in the names of populated areas. So
that knowing the direction of movement of the aces, it is not surprising
swear that the Eastern European Country of the Aesir has
a double appeared in Central Europe: in the lands of Saka-
In the 11th century, there was a county in Sonya with a very

the indicative name Askania (As-kaniya).

The second reservation concerns the law of ethnic generalization.
, who says that in any country of origin
from another they will call (and they themselves) by name

* More about Saxony later.

countries of origin, regardless of their actual nationality.
nationality. This conditional name can be transferred from
generations into generations and turns into a permanent one in those
cases where such an ethnic group seeks to preserve
thread their cultural or religious identity.

The action of the law of ethnic generalization can be traced
is also reflected in the following formulation from the “Brief Jewish
"Russian Encyclopedia":

Ashkenazi is a term used in the Middle Ages to denote
the Jewish literature of the Jews who lived
on the Rhine, and then in all German lands in the cen-
crowbar. Later it began to denote not only Jewish
Jews of Germany, but also all Jews who are in their own way
origin of the descendants of the Jews inhabiting Ger-
mania of the Middle Ages. ...It is difficult to determine when
The term "Ashkenazi" was first used in Germany"

The Jews who lived in the Land of the Ases, according to the law of ethnicity
generalizations became "Ashkenazi" as soon as they were shifted
were sent to any other country, just like the Jews,
those who arrived in Israel from Russia are called Russians, from
Central Asia - Bukhara, and the Caucasus - mountain
etc. Initially, according to the law of ethnic generalization
Ashkenazi for the native inhabitants of Eastern and Central
The leaders of Europe were not only Jews, but also all those who
came here with Odin.

The above logic allows us not only to determine
It is worth noting that the term "Ashkenazi" was first used in
Germany" already in TV, but also to explain the origin of the ter-
Mina: He came here with Odin's people.

* KEE. Article "Ashkenazim".

Those of the Aesir and Vanir and “other peoples” who, having reached
having gone with Odin to Central Europe, did not go with him
further to the “northern edge of the world”, gradually mixing
were with the local residents, and after many years,
memories of their roots disappeared from their memory.
But the Jews, who for well-known reasons retained their eth-
They also retained their political isolation and the presiding
ku to his main national name - "ashke-
nazi", indicating the country of origin from which they
came to Germany.

Almost the only existing explanation
why the Jews called Germany the country of Ash-
kenaz, is that the territory of Germany during the period
the mass settlement of Jews was wild and undeveloped.
enna, which gave reason to compare it with the same wild
and Scythia, which was not organized in the Jewish view,
which they knew through the Assyrians as the country of Ashka-
az (hence Ashkenaz). However, no one has been able to explain
to explain why the shortcomings of Scythia, which ceased its
existence no later than the 5th century BC, became in Jewish
on the lips of household names specifically for Germany in the 10th-11th centuries,
but already of our era?

Next:

In Rashi's commentary (1040-1105) the German words
expressions are characterized as leshon ashkenaz (that is,
German language), and the term Ashkenaz refers to the general
to us Mainz and Worms, where Rashi lived. It is clear so-
the same as the term Eretz Ashkenaz in his comments
"Germany is designated."

* KEE. Article "Ashkenazi".

Please note: leshon ashkenaz is German
language, and the term "Ashkenaz" refers to Jews. But if
German is Leshon Ashkenaz, and Germany is a country
to Ashkenaz, then, consequently, the Germans were also called
Ashkenazim, like the Jews. And the reason for this is that
the ancestors of the Jews, and the ancestors of the Germans before the migration to
Central Europe was inhabited by the "Aces' Dwelling" -

the country of Ashkenaz (let us once again be convinced of the objectivity of the law of ethnic generalization).

In the 9th-10th centuries, there was a new migration of Jews from Eastern Europe to Central Europe for reasons of tension my connection with the collapse of the Khazar Khaganate.

It is important to understand that the Khazar Khaganate is a geographic physically inherited the Dwelling of the Ases - Eastern European the country of Ashkenaz. And although the areas known earlier her as the Kingdom of Ashkenazi, now belonged other nations, Jews (more precisely, the descendants of those Jews who did not leave these places with Odin) continued to preserve for itself the definition of belonging to the "kingdoms of Ash- Kenazi", just like, for example, the Jews, expelled from Spain in the 15th century and continuing to live there, They call themselves Sepharadim.

VANAS AND VANDALS

From the north, from the mountains beyond the populated areas, There is a river flowing through Sweden, the correct name of which is Tanais. It was formerly called Tanakvisl, or Va- Nakvisl. It flows into the Black Sea.

The area at its mouth was then called the Country Vani, or the Dwelling of Vani. This river divides the thirds light. The one to the east is called Asia, and the one to the to the West, Europe.

The country in Asia to the east of Tanakvisl is called The Country of the Ases, or the Dwelling of the Ases, and the capital of the country was called Asgard. The ruler there was the one who called- I am Odin.

It seems that there is something under the vans here in view of a small people and a small country, occupying the area is just at the mouth of the Tanais (Don), but from afar As the story progresses, it becomes clear that the first impression As is often the case, this proves to be deceptive:

Odin went to war against the Vanir, but they were not were taken by surprise and defended their country, and the trouble was sometimes for the Ases, sometimes for the Vanir. They ravaged and devastated each other's countries. And when this and that

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others got tired of it and set up a meeting for reconciliation.
nia, made peace and exchanged hostages. Vans
gave their best people - Njord the Rich and his son
his Freyr, the Ases gave in exchange the one who was called He-
Nirom, and they said that he would be a good leader.
He was tall and very handsome. Together with him
The Aesir sent one who was called Mimir, very wisely-
man, and the Vans gave in exchange the wisest of all
them. His name was Kvasir. When Henir came to the Dwelling
Vanov, he was immediately made a leader. Mimir taught him everything-
mu. But when Hönir was at the ting or gathering and Mimir
he wasn't around, but it was necessary to make a decision, then he
always said: "Let others decide." Here's the smart thing.
Vanir knew that the Aesir had deceived them. They had seized Mimir.
and they cut off his head and sent the head to the Assyrians. One
took Mimir's head and rubbed it with herbs, preventing
rotting, and cast a spell over her, and
gave her such strength that she spoke to him and opened up
gave him many secrets. One made Njord and Freyr
priests, and they were diyas of the Ases. Freya was the daughter of
ryu Njord. She was a priestess. She was the first to teach the Aesir
to cast spells, as was customary among the Vanir. When Njord was
among the Vans, he was married to his sister, for such was he
there is a custom. Their children were Freyr and Freya. Au Ases
marriage with such close relatives was prohibited.

All authors who mention the Aesir speak of them as

brave and skilled warriors, so it is unlikely in this case
it would be appropriate to contrast military skill
Vanir to the number (quantity) of the Aesir - rather, in both
we should see equals both in quality and quantity
in the attitude of opponents, especially when the emphasis is on
There are repeated clashes between them.

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The Ascovan parity is also proven by the fact that
the Vanir gods occupy the same place in mythology and religion.
leagues of the ancient Scandinavians, as well as the gods-Aesir: Loki and Freya
are not inferior in their importance to Odin and Frigg. And if
Scandinavians (Norwegians, Swedes, Danes) are ethnic
continuation of the migrated aces, then, therefore, it is
to the same extent it is true in relation to the van-
to us. In other words, in the veins of a significant part of the scan-

In addition to the Asan blood, the Dinavian peoples also have Van blood.

At the same time, it should be emphasized that in ancient times
The Vanir were known as a large and strong people:
the memory of the Vans is preserved in hydronyms: Lake Van and
Sevan (Se-van) - the main cult places were located here
centers of the Vanir; from the same root linguists derive
and the toponym Yerevan (Erevan). In the east of Turkey and on
In the Caucasus, toponyms with the root van are far from isolated."

A state formed in ancient times on the territory of
regions of northeastern Asia Minor and the Eastern Caucasus,
were called the kingdom of the Vanir, but it is much better known
but under the name of the Kingdom of Urartu, which in Assyrian histories
It is mentioned in the sources as a single country in the [10th century BC.

Regarding the history of Urartu, it is quite convincing.
The position of I. M. Dyakonov and G. A. Melikish is presented
instilled in those who believe that “the name of the biblical mountain that gave rise to t
Noah's Ark - Ararat, this is misinterpreted-
the name of the kingdom of Urartu, since in Genesis it is actually
In fact, we are talking about the Ararat (Urartian) mountains, that is, about
mountains located on the territory of the kingdom of Urartu."

* In northeastern Germany, on the route of Odin to Scandinavia,
Navia is home to Lake Wannsee.

** See: Dyakonov I.M. Urartian letters and documents. M.-L., 1963.
Melikishvili G. A. Ancient Eastern materials on the history of the people
Dov Transcaucasia. T. 1. Tbilisi, 1954.

As we recall, he refers to the “kingdoms of Ararat”
him, the prophet Jeremiah, who lived in the UP in BC.

The only thing that can explain existence
The dwellings of the Vanir at the mouth of the Don, this is their migration from the Kingd
Vans (Urartu), that is, from the same territories (east of Ma-
of Asia and Transcaucasia), of which approximately
A thousand years earlier, the Iberians also migrated.

And if the above arguments apply,
ethnic affiliation of the Iberians with the Arameans
seem convincing, then the Arameans belong to
there were also the Vanir, who gave the parallel name to the Tsar-
the state of Urartu.

Apparently, after the conquest of this country in the 7th century BC,

part of the Vanir, who did not want to submit to the Medes,
warriors, moved to the northwest (there was no other way
there simply wasn't) from the places of original habitation. The path of the mi-
grants can be traced.

North-western, bordering Kabardino-Balkaria
and the highest mountainous part of Georgia is called Svaneti-
tia: brave, beautiful and strong people live there - the Svans
(s-vans), whom, as we remember, Strabo, who wrote
his famous "Geography" at the beginning of the 1st century, called it "go-
the "dominant" people of the Caucasus; we also remember that
The Sveons "some also call Iberians."

The Svans speak a dialect of Kartvelian (Georgian-
(Russian) language, but their customs differ significantly from
Georgians, there are a lot of pagan elements in their religion.
tov, and traditional clothing does not have an established
forms.

There is evidence that in the distant past
The Vans inhabited the Colchis Lowland and went into
mountains, not wanting to submit to numerous enemies,
and there is no doubt that the "Sweons" of Strabo-

to this Svans, because both ethnonyms are similar and
united by the common place of residence of their speakers.

In other words, Svaneti is a place of settlement of part
Vans on their way from the shores of Lakes Van and Sevan to the shores
Don; practically on the same route in the middle reaches
Rioni there is a city called Vani, and in
In the South Transcaucasus - the city of Nakhchivan (Nakhchivan). But
it is very likely that this city belonged to the Kingdom
Vanov even before his fall. Regarding the Proto-Caucasian et-
of the unity of nature, we note that the first component
The toponym Nakhchivan (Nakhchi) is also an ethno-
mom is the ancient national name of today's che-
chentsev.

Arab authors mention the country of Vantit, located
laid even further north from the north-eastern shores
of the Black Sea. Its inhabitants, according to Byzantine
sources of the beginning of the UP century are often likened to antae,
who, in turn, are considered the ancestors of the Slavs.
the famous "Reply letter of the Khazar Khagan Joseph
"To the Cordoban minister Hasdai ibn Shafrut" we read:

I inform you that I live by a river named Itil,
at the end of the river G-r-gana. The beginning of [this] river faces
east for 4 months' journey. At [this] river
numerous peoples are located in villages and towns
yes, some in open areas, and others in fortified areas.
captive [walled] cities. Here are their names: Bur-t-s, Bul-
g-r, S-var, Arisu, C-r-mis, V-n-n-tit, S-v-r, S-l-viyun.
Every nation defies [accurate] investigation
and they are countless. They all serve me and pay tribute.'

* Kokovtsev P.K. Jewish-Khazar correspondence in the 10th century. L., 1932. P. 91.

As we can see, the same thing appears in Joseph's letter.
the title that is also in Arabic sources - Vanthit, and this gives
we have the right to connect him with the Vanir; let us also pay attention
and that the neighbors of "Vantit" are S-v-r (Northern
no), who are also considered Slavs, and S-l-viyun,
the name of which speaks for itself.

Apparently, contacts, both peaceful and military,
between the Vanir and the Aesir took place long before Odin,
because to form the Vans' Dwelling at the mouth of the Don
the latter could only pass through the Dwelling of the Aesir,
how many Urartian countries and Ashkenazi countries
were, so to speak, contemporaries,
evidence of which we find in the above-mentioned
the growth of the prophet Jeremiah.

Probably, to the one mentioned in the "Saga of the Inglins" Zhili-
the Vans should be treated only as part of the occupied or
the territory conquered by the Vans, which had a common border
with the Dwelling of the Aesir, despite the fact that on the border of the eras the mouth
was the place of the greatest concentration of Vanir and here,
one must assume that the capital of their country was also located there.

2

The beginning of the advance of the Aesir (Alans) to the west, as a result
from which they reached the Iberian Peninsula and
founded their state there, counting from 370,
when the Huns reached the banks of the Don and Kuban.

It is believed that those who retreated to the west under the Hunnic
under pressure, the Alans stopped somewhere in the Rhine region and
here they came to an agreement with the local tribes - the Vandals

and the Suevi – about joint actions, that is, they formed
union, but there is no answer to the question of who initiated it, that

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led to an agreement between the Alans, Vandals and Sueves
we do not, and historians believe that the reasons for this union
incomprehensible.

It would seem, well, what is incomprehensible here: those who came
from the east, the Alans told the local tribes about the Hunnic
dangers and those, trusting the aliens, decided to
to unite with them to repel the conquerors;
Consequently, such a problem is much easier to solve jointly.
with our efforts. But the combined forces headed as
it turned out to be completely opposite from the offensive
the enemy's side with the clear goal of finding a new
places of residence. Another thing is unclear: why the van-
The Dales and Suevi met the Alans who invaded their territory
with "open arms", because there is no evidence of
neither large nor small clashes between the "Germans"
"mi" and completely different from them in all respects.
there are no Alans. In addition, the time of the appearance of the Alans on
the banks of the Rhine does not allow us to connect this event with the time
the capture by the Huns of the former habitation places of the Alans.

It is known that the Roman Emperor Aurelian in 270
"gave a decisive battle to the Suevi and Sarmatians and won
"He won a brilliant victory." But if, without retreating from the
If we take the accepted point of view to consider the Suevi as Germans, then we
Let's return to the question: why do the Suevi unite?
with the Alans, which attracted ethnically different people to each other.
native tribes?

Two years later, having suppressed the uprising in Palmyra
(Nabataea), the same Aurelian staged a magnificent triumph,
on which, among other things, the power of Roman weapons de-
monstrated

... Eight hundred pairs of gladiators, not counting the prisoners
from the barbarian tribes: Blemmyes, Axomites, Arabs from

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Happy Arabia, Indians, Bactrians, Iberians, Sa-
Racians, Persians, all with the products of their countries;
Goths, Alans, Roxolani, Sarmatians, Franks, Suevi, Van-

"Dali, the Germans with their hands tied like prisoners."

Aurelian was a really good general
and in just four years of being on the imperial throne
the post did a lot to return the lost im-
the perimeter of the possessions and to strengthen its borders. But where is he
fought with the Alans and Roxolani? After all, before that time,
when they retreated to the west under the pressure of the Huns and became
whether they were the real enemies of Rome, it was still to come
almost 100 years! At the same time, the Romans did not have any military
actions neither in the specified period nor later on the original
the territories of residence of the Alans were not kept, which is reliable
but it is known that the only answer that comes to mind is
waters: on the European eastern borders of the Roman Empire
the Alans were already there no later than the second half
III century.

In 406, having begun its movement from the Rhine to the west,
now the united forces of the Alans, Vandals and Suevi
three years later, having overcome the resistance of the Gallic tribes,
men, conquered a significant part of the Iberian Peninsula.
islands. The lands they captured were distributed
between the aliens as follows: the Alans settled
they poured Lusitania (present-day Portugal) and the lands of No-
of Carthage (present-day Catalonia)", and the Vandals and
the Suevi respectively - eastern and western Galicia
(northwest Spain).

* The Lords of Rome. Moscow: Nauka, 1992. (Translated by S. P. Kondratiev under
edited by A. I. Dovatura, commentary by A. I. Lyubzhina). Ch.
XX.

** Kat-Alania (second Alania).

In 428, having settled in Spain, the Alans and Vandals
undertook a successful campaign of conquest in the North-
Africa and formed the famous Vandal Empire here.
kingdom. Let us pay attention to Isidore's remark.
Sevilsky: "When the Vandals crossed into Africa, Ga-
"Lycia remained in the possession of the Suevi alone."

In the Alan-Vandal-Svevian union the Vandals were engaged in
Mali obviously played a leading role, judging by the fact that
a kingdom formed by allies in northern Africa
Rike as a continuation of European conquests, called
was considered Vandal, although its leader bore the title

hex Vandalism e! Aiapogip - king of the Vandals and Alans.

Most of the authors who mention the Suevi and Van-
dals, indicate that these tribes belonged to
German, sometimes specifying: to East German,
Rhine (referring to the east bank of the Rhine). Don't be-
Let's avoid overusing quotations and give a general summary.

the prevailing point of view:

The Vandals are a Germanic people, as reported
Pliny, Suetonius Tranquillus and Cornelius Tacitus, and they lived
They are on the Vandalu River. This river is named after their king.
ritza, who voluntarily drowned herself there as a sacrifice to the gods
for the victory won; now it is called Istu-
Loy and Vistula'.

This connection between the Vandals and the Vistula formed the basis of the spatial
work “The History of Two Sarmatias” by the Polish historian
ka Matvey Mekhovsky, who classified the Vandals and Suevi as
the same ethnic group as the Poles:

∗ Matvey Mekhovsky. Treatise on two Sarmatias. M.–L.: USSR Academy of Sciences.
1936. G. Sh.

In those areas of Greater Poland and Silesia, the Lehi-
you, they are Poles, multiplied, by the will of God all-
ma increased in number and filled Vandalia, that is,
Poland, by the river Vandal, now called the Vistula, and
also Pomerania, Cassubia and the whole region of Germany
the sea, where Mark, Lubeck and Rostock are now, right up to
to Westphalia. They received different names,
according to different places of residence. Those that
lived by the river Sveva (in Teutonic Spre or Sprevy),
were named Suevi. Others near them - from huts and
Kuch, which in their Polish language they call Brugi
(Bgod!), began to be called Burgundians. And so with the others:
Drevlyans and Herbals (Agheilape ei Aulape) received
"named for the abundance of trees and grass."

In other words, according to Mekhovsky, both the Suevi and the Vandals

are the descendants of the Slavs; Procopius agrees with him, writing
that the Germans always considered the Suevi, the Vanda-
catch and their allies by the Slavs.

He wrote the History of the Lombards at the end of the 8th century.

Paul the Deacon reports:

The Vandals who lived in Scythian Scandinavia when
multiplied so much that the earth could not contain them.
to reduce the population by leaving the third
a third of the inhabitants... and indeed a third
vandals... left the island...”".

As we see, according to Paul the Deacon, the vandals came to

Rhine from "Scythian Scandinavia", but why is it called
does it belong to the Scythian? The Greek historian could not attribute it

* Ibid.
** Medieval Latin literature GU-1[10th centuries. M., 1970.

definition of the Scandinavian Peninsula: it was
It is known that under "Scythian Scandinavia" follows
understand the territory of the south-eastern part of the European
continent, where the Alans and Vanir were long-standing neighbors.
and then by our allies.

Therefore, the conclusion must be made not just about the con-
tacts between the Aesir and the Vanir, and about close contacts and
long-term, actually took place in the Scythian
Scandinavia, but not located "on the remote coasts"
regions of the North Sea”, but “in the southern half of Russia”.
An obvious consequence of such contacts was the acquisition
the Vanami's finding of a determinant for their nationality
name indicating their connection with the Aesir-Alans: their
began to be called by the name "Van-Alans", which reached
us in the form of "van-d-alans" (vandals).

SAXONS

The most important source for the history of the Saxons is
Widukind of Corvey's book "The Deeds of the Saxons". Welcome
Let's read its opening lines:

And first of all, I will, of course, tell you a little about
the origin and position of the people, following in this part-
only rumor, since (due to) the extreme antiquity
(events) almost completely lose all (their) credibility.
Moreover, there are different opinions about this:
According to some, the Saxons originated from the Danes and
Normans, and according to the judgment of others, as I have heard
in my youth from one person who spoke about this, from
Greeks, or, as similar (interpreters) say, Sak-
you are the remnant of the Macedonian army, which,
blowing after Alexander the Great, due to a sudden
death of the latter, scattered throughout the world. In the
than, there is no doubt that (the Saxons) were ancient and pro-
native people, they are mentioned in the speech of Agrippa Kiu-
the words of Joseph and are confirmed in the saying of
this Lucana. How do we know for certain that the Saxons
arrived in these areas by ship and first landed
to the place that to this day bears the name Ga-
affairs. (The local] inhabitants, who were said to be

The Thuringians took the arrival (of the Saxons) very seriously and
took up arms against them; the Saxons, however, stubbornly advancing,
took possession of the harbor...

...In those days, the Saxons used large-
knives, which to this day, following the custom of the ancients,
tribe, the Angles use it. The Saxons, armed with ta-
with knives, hid them under their clothes, and came out
camps and headed to the designated place for the Thuringians.
When they saw that the enemies were unarmed and all were
the Thuringian drivers had already arrived, then, having drawn their knives,
they rushed at the defenseless, caught off guard,
and killed them all so that not a single one of them remained
alive. So the Saxons became famous and began to inter-
to spread extraordinary fear to neighboring peoples. There were
and those who said that their name (the Saxons) was given by
the reason for this event. For in our language a knife is called
"Sax" is used, which is where the Saxons got their name, so
“How did they kill such a great multitude with knives?”

The given passage seems to be classical.
an example of such an authorial approach to the consideration of
events, when, wishing to remain objective-
, he warns that “due to the extreme antiquity
“the reality (of events) almost completely disappears (their) credibility”,
while nevertheless stipulating the veracity of those facts and
events that he considers real and leaves to those
the very possibility for the existence of other opinions,
if they are justified.

At the same time, having drawn attention to the fact that “there is
there are different opinions" about the origin of the Saxons,

∗ Vidukind of Corvey. Deeds of the Saxons. M.: Nauka, 1975. Part 1. Ch. 2.

Widukind himself considers them one of the European tribes,
which is "said in Agrippa's speech to the Jews in the words
Joseph":

Shall I be idle - alone? Turn away, O gods, madness,
I will not accept the onslaught of the Dacians and Getae without tears
'Rome's fatal day'.

This is also stated in the saying of the poet Lucan:

Who among you has not yet heard about the numerous na-
tions of the Germans? Their physical strength and gigantic stature
you have already had the opportunity to observe often, as the Romans
everywhere have captives from this nation. They inhabit-
live in vast countries; their pride is taller than their stature; they
possess a courage that despises death, and a character
“They are more ferocious than the wildest beasts.”

As we can see, in one case Widukind refers to the future
the Saxons to the Getae (Goths), in the other - to the Germans, who
which, however, is also considered one of the most numerous
numerous Gothic tribes.

But one way or another, before us are people, self-names
which we do not know: Saxons, according to Widukind, a nickname,
received "from outside" for the above reason and
which has become a national name. But isn't it too easy?
Historians sometimes have a skeptical attitude towards the fact of change

people or tribe of their original ethnonym, yes
besides, we are talking about a winner and a conqueror
other nations? Therefore, it would be much more logical

* Annaeus Lucan Mark. Pharsalia, or Poem on the Civil War. Moscow:
Ladomir - Science, 1993.
** Flavius Josephus. The Jewish War. Book 2. Ch. 16.

to see the Saxons as Saxons already when they first stu-
drank on the land of the future Saxony. Namely, "stepped",
because "as we know for certain, the Saxons arrived-
whether to these areas by ships and initially landed at that
"a place which to this day bears the name of Gadela."

So, "the Saxons arrived in these areas by ship," and
"these regions" (if we mean Saxony) are located
we are approximately in the middle reaches of the Elbe, to get into
which could only be from the Baltic. Consequently,
Ships were a common means of transport for the Saxons.
movements; in other words, their former place of residence
The city was geographically connected to the sea.

There is a "blank spot" in the history of Germany,
related to the county that existed on its territory
with a strange name for the Germanic language, Aska-
nia. Little is known about this county:

Askania, county (or Ashariya, also Ashaniya) -
a former German county and one of the oldest
possessions of the Anhalts, perhaps even the place of their pro-
origins. The county got its name from the fortress
Askania, which, if we are to believe the legend, was founded
back in the 1st century, during the time of the Saxons, and was located to the west of
the city of Aschersleben."

* The comments specify that “this refers to the area located
located in the lowlands, to the left of the Elbe River, extending from
the confluence of the Osta River to the town of Ritzebütel."

** Encyclopedic Dictionary of F. A. Brockhaus and I. A. Efron. St. Petersburg:
Brockhaus-Efron. 1890-1907.

It is known that the county received its name from the cre-
Ascanius' post, but where does the name of the fortress come from?
remains unclear, as does when it is valid.
was carefully built.

At the same time, one cannot help but pay attention to the similarities
the tin name of the mentioned fortress with the name of the country-
the Ases, which the Greeks knew as Ascanat, and therefore
there is reason to connect the story of Vidukid of Corvey with
the already known to us passage from the "Inglin Saga":

Since Odin was a seer and a sorcerer, he knew,
that his offspring will populate the northern outskirts
peace. He placed his brothers Ve and Vili as rulers-
myvAsgard, and he himself set out on his journey and with him all the dii
many other people. He went first to the west,
to Gardariki, and then south to the Land of the Saxons.

(We remember that the author of the "Saga of the Inglins" favored
(it is associated with contemporary geographical names).

Knowing about the peculiarities of traveler psychology,
kov and settlers to give new places the names of the former
places of residence, it is quite likely to assume that the aces are on-
They called the territory they had won from the local tribes on average te-
the Elbe territory of Ascania.

It is not difficult to notice the similarity between the toponyms Askania and
Saxony, differing only in the order of the first three
letters, which is already familiar to us quite widely-
a widespread linguistic phenomenon, explaining
with the phonetic features of each language and
"adapting" foreign words to oneself.

The validity of such an analogy is also brought to our attention by
the very content of the saga - it is impossible not to draw a parallel
lel between the sequence of the path of the aces from the North
Black Sea region with the sequence of the considered

toponyms: Askania—Saxony—Scandza—Scandinavia,
which are based on the name of the country of their origin - Zhi-
the palace of the Ases (Askenaz).
The toponym Askania existed in Sweden and in, so

to say in its purest form:

I have told the pure truth here.

The glorious Earl Jon died in Askanes,

The one that for the last nine years,

Not seeing his home, dressed in armor,

"He fought with the Russians and the Izhora."

Askanes (now Eksren) is a parish in the town of the same name.
on the island of Mälaren, southwest of Stockholm.

The mention of Scandinavia in the Bi-
Bley Encyclopedia" 1891:

Askenaz was the grandson of Japheth and probably the founder of
nickname of the Askenazi peoples who inhabited the country, lying
located on the eastern and southeastern shores of the Black Sea
seas. However, the exact location of the country is unknown.
Some modern writers believe that this
The family gave its name to Scandia, or Scandinavia.

But there is another very interesting detail of the story.
Saxons. We present an excerpt from the dictionary entry in
"BSE":

* "Erik's Chronicle" is a poetic chronicle of Sweden, written in
1320s. Translated by A. Yu. Zheltukhin. The text is cited from
Denmark: Eric's Chronicle. Moscow: RSUH, 1999.

** Another example of a convenient pronunciation: "ask" to "eks".

*** Biblical Encyclopedia of Archimandrite Nicephorus. M., 1891.7. 1.
P. 64.

Saxons (Saxons), a group of Germanic tribes,
united in the !!-M centuries into a tribal union. During the period
In the early Middle Ages they occupied territories in the north-
in Germany - east of the Rhine and west of the Elbe;
In the middle of the 5th - beginning of the 11th centuries, some of the Saxons migrated
migrated to Britain. Continental Saxons in the M-\MI centuries.

were divided into Westphals, Ostphals, and Engrians
and Nordic people.

It turns out that the Saxons were an ethnic group divided into tribes.
men who had their own names, in particular, the West
fals' and ostfals; it is clear that in these toponyms "west"
and "ost" is a geographical indicator of their place of residence.
vaniya, and the name of the people itself is “faly”. In such a division-
there is nothing worthy of special attention, unless
not to know about the existence of a people with a similar name:
"pal" or "spaly".

∗ Westphalia is the surviving name of a region in western Germany,
also bordering on Lower Saxony.

PALY

It is quite clear that the movement of large masses
people (migration) becomes the main reason
the formation of new tribes and peoples as a result
those of mutual assimilation of aliens and natives -
in some cases, some retain their original
name, losing ethnic characteristics; others, retaining
ethnic characteristics, change the national name. By
Apparently, it is the advancement of the Aesir and Vanir on
Northern Europe is the key to understanding the emergence of
the emergence of the Slavs as one of the largest European ethnic groups
Nosov: After all, with Odin, “many other things” set out on their journey
people”, and this means that it is not only
Aesir and Vanir, but also “other peoples” living next to them
countries that were or even were part of the federation of aces
Ashkenazi. One of these peoples could have been
pals, who, as it turned out, lived in the neighborhood of the aces.

2

“He went first west to Gardariki, and then
then to the south to the Land of the Saxons."

At the beginning of the 1st century BC, and much later, the country of Gar-
Dariki didn't exist yet - this name was first given

found in sources at the end of the 11th century. The author of the saga, and
This has already been said many times, used
temporary names of the lands mentioned to him, which
could differ from those existing in the described
period of time. But since in the designation more or
less precise route of advance of the aces from the south-east
The country of Gardari is involved in the northwest of Europe.
ki, it should be clarified that this name refers to
mainly the northwestern territories of Russia,
more precisely, the current Novgorod and Pskov regions.
There have always been a large number of people in this area
cities, hence the Scandinavian Sagdagiki - "country of cities"
"rodov", where dag@ is "city" and "AT" is "state, country"
"on". The Scandinavians considered Gardariki to be the main city
Veliky Novgorod, called by them Nbitdagig.
Scandinavian Sagd both in meaning and in sound
identical to the Russian "city - city", which, in its turn,
turn, goes back to "fence", and is probably of some interest
The most important thing will be a comparison of the Scandinavian and Russian roots
"grad" with the Hebrew "gdar", meaning the same thing.
But in the Eymund Saga, Gardariki is understood to mean the whole
Kievan Rus, and not only its northern (Novgorod) part:

Eymund said: “Do you wish to take the attire that
what did I think in my mind? I will tell you my opinion if you
wish: I learned of the death of King Valdamar (Vla-
Dimira), in the east, in Gardariki, and now it is the dominion
The leadership is held by his three sons, the most valiant men.
But he divided his possessions between them hardly
equal, because one of them has more areas,
than the other two. One is called Burisleif and
received the largest share of his father's inheritance: he
and the eldest among them; the name of the other was Yaris-

Leif; the third Vratilaf (Vratislav, Bryachislav).
Burisleif has Kenugard (Kyiv city), Yaroslav -
Holmgard (Novgorod), and the third rules Paltesk (Po-
lotskom) and all that region that lies nearby, but
They are now at odds over their possessions: they are not satisfied
he who holds the most is the one who enjoys his own good
the larger and better part of the section, thinking that he had
there is little state because there is less than there was
from his father, and therefore considered himself inferior to his ancestors."

As we can see, Gardariki is not only the North-West
Rus' led by Novgorod, but also Rus' of the Middle Dnieper

skaya (Kyiv), the main population of which was the tribe
with a very interesting name for us - the meadows. From the meadows we-
The Slavic ethnic origin of Kievan Rus:

These Slavs also came and settled along the Dnieper and
were called Polyans, and others were called Drevlyans, because
sat down in the forests, and others sat down between the Pripyat and Dvina and
called themselves Dregovichi, others settled along the Dvina and called themselves
Polotsk residents, along the river that flows into the Dvina, called
Polota, from which the Polotsk people got their name. The same Slavs,
who settled near Lake Ilmen, called themselves
by the name of Slavs, and they built a city and called it
Novgorod. And others sat along the Desna, and along the Seim, and along
Sule, and they called themselves northerners. And so the Slavs dispersed.
people, and after his name the literacy was called slav-

l +

VYANNSKOYI.

* Ancient Rus' and Scandinavia in the 9th-14th centuries // The oldest states
on the territory of the USSR. Materials and research 1978. Mo-
squaw, 1978. |

* The same in the “History of Two Sarmatias” by the Polish historian Matvey Me-
Khovsky.

From the above passage, it follows, firstly, that
The Slavs were not the original inhabitants of the listed
places: they "came and sat down." It goes on to say that only that
part of the Slavs, "who settled near Lake Ilmen, were called
called themselves by their name - Slavs”, - all the rest
began to be named in accordance with some special features
habitats, such as geographic (repeat-
sya): Drevlyane - from "tree", "because they settled in the forests";
Dregovichi - from the Old Slavic "dregva" - unsteady,
marshy soil; Polotsk people - from the name of the river Polot.

Based on this logic, the Polyans are those of the Slavs,
who lived in the field, but it is well known that their habitat
habitat did not fall below the Middle Dnieper region,
which at that time did not fit the definition at all
"steppe zone" - fields. Yes, strictly speaking, the chronicle
sets and does not connect the definition of "glade" with their place

residence, as he did with respect to other Slavs-
tribes, otherwise I would not have said that

When the Polyans lived separately in these mountains,
Here was the route from the Varangians to the Greeks and from the Greeks along the Dnieper

And there were three brothers: one named Kiy, the other named Shchek
and the third was Khoryv, and their sister Lybed. Kiy sat on
mountain, where now the rise of Borichev, and Shchek sat on the mountain,
which is now called Shchekovitsa, and Khoryv is on the third
the mountain which was called by his name Horivitsa. And
built a city in honor of their elder brother, and
Its name was Kyiv. There was a forest and a large pine forest around the city, and
they caught animals there, and the men were wise and intelligent,
and they were called Polyans, from them Polyans and to this day in
"Kyiv".

*PVL. Introductory part.

The fact that the name "Polyane" is
mologically not related to the concept of geography
"field", historians and experts have long paid attention to
various versions of the explanation of the origin were put forward
the specified ethnonym, but the most plausible of
The following appears to be the case:

What are our Polyane? The chronicle already produces them
from the fields, just as the Drevlyans from the trees. But is this true?
The same chronicle then lets slip that the Polyane lived in
forests and even on the mountains. We have the rivers Pola, Polist, Polo-
tait. p.; whether they have a connection with the name Polyan, we do not know.
But already classical writers (Diodorus and Pliny) mentioned
It is said about the people of Paleii or Spaleii, who lived in the East
exact Europe. Jornand says that the Goths, when they came
on the shores of the Black Sea, they had to withstand the struggle
boo for their new homes with the powerful people of Spalam.
The name of this people, as Safarik rightly noted,
preserved in the word giant, which in some ancient
in non-Bulgarian and Serbian manuscripts it is also found without “i”,
i.e. just a spolin. We allow ourselves to bring our
Polyan with these Paleys or Spaly. Maybe called
Polyane is the same as Ptolemy's Bulan (Voshape No.),
as the same Safarik noted."

In Tv. the Greek Diodorus Siculus tells about the ple-
meni "palov" - inhabitants of the Northern Black Sea region
and cites a legend according to which Pal is one of the
him from the two sons of Scythian.

The Roman historian Pliny at the same time and in the same
in this place he mentions some “Spaleians”, and, judging by the unity

∗ Ilovaisky D. I. The Beginning of Rus. Research on the Beginning of Rus. Instead
Introduction to Russian history. Moscow, 1890.

time, place and similarity of ethnonyms, we are talking about one
and the same people. After four centuries,
The famous Jordan tells of the Spals who inhabited the land
Oyum, which was located in the Black Sea Scythia.
But if in Tv. the Pals were already known as inhabitants of the Se-
faithful to the Black Sea region, then it means they lived here and
previously and had to coexist with the Aesir and Vanir and
contact them in one way or another. When Odin "himself
set off on a journey and with him all the diyas and many other things
clan”, among the “other people” there was probably also a part
of the people who decided to "set out on a journey."

The road of the aces and their companions was long: they crossed
diagonally across the whole of Eastern Europe from the south-east to the north-
ro-west, then descended south into the Land of the Saxons. According to
According to the text of the Saga, the settlers first settled in Saxony: there
One "made his sons rulers," and then "he
went north to the sea and settled on an island.
This is where Odin's Island on Fjon is now called."

And what about the intermediate stages of promotion? No-
the lands of Gardariki (Rus) and present-day Poland,
the cut that the aces passed "all dii and much more on-
"genus" before they reached Saxony, were so
unattractive for living? And why are the fires not
could settle both in the Middle Dnieper region and in the Middle
in the Vistula region, and in the same Saxony? The diagram shows
The fact that
"The continental Saxons in the 6th-8th centuries were divided into tribes
men who had their own names, in particular: West-
Fals and Ostfals and, probably, in these ethnonyms “West” and
"ost" is a geographical indicator of their place of residence
nia, and the name of the people itself is “faly” (paly)”.

Thus, the assumption that the "Polyane", "po-
"lyaki" is another name for "palov", "falov" or "spa-

catch", acquires a high degree of probability. It is obvious
The conclusion that follows, of course, does not fit into the official
the general history of Germany, but draws attention to
the opinion of those who consider the Germans and Slavs to be close
relatives.

However, it should be clarified: One left the Dwelling
Asov no later than the beginning of the |th century, and as soon as in the pala -
Odin's companions - they want to see the Slavs, then we must take into account
It is believed that their settlement as they move along the known
mu route is also tied to this period, and the Slavs
under their own name they were first mentioned only in the 6th century. But
It is important to understand that the division of European nations
births to nations familiar to us also began not
earlier than the specified time, so some of those who left
the ancestral home of the fires, depending on many conditions,
existence turned into Slavs, and some into Germans.
tsev, just as the Aesir became Germans, the Danes-
we, the Swedes, the Norwegians, the English. It is appropriate here
refer to Procopius of Caesarea:

Many centuries have passed since the time of those who
wrote about these issues, introducing a new state of affairs,
could change what was before, whether due to the crossing
tribal divisions, whether due to one following another
changes of authorities and names."

But ethnic closeness also implies closeness
linguistic, and Slavic dialects seem to be completely
very different from the German ones. However, such a difference
not everyone seems to agree: linguists do not
they bark about this with such categorical statements, and,

∗ Procopius of Caesarea. War with the Goths. Translation from Greek.
S. P. Kondratieva. M., 1950. T. 2. P. 12.

It turns out that there is a widespread and fairly
a well-founded opinion about the existence of a common proto-language
for three peoples - Germans, Balts and Slavs. This is for me-
This quite definitely expresses the well-known advice

linguist F. P. Filin: “So, the common Slavic language
in the second half of the 1st millennium BC it had unconditional similarities
relations with ancient Baltic dialects and undoubted
“noticeable connections with Northern Iranian languages.”
My own logic regarding the connection between Northern European countries
The language of the Aesir is also presented in the Younger Edda:

The Aesir took wives for themselves in that land, and some of the women
they also had their sons, and their numbers increased so much
the fact that they settled throughout the Saxon Country,
and from there throughout the northern part of the world, so that the language
these people from Asia became the language of all those countries, and people
they believe that based on the recorded names of their ancestors, it is possible
but to judge that these names belonged to that very one
language that the Ases brought here to the north – to Nor-
Sweden and Denmark, and the Saxon Country. And in England
there are old names of lands and places which,
“as you can see, they do not come from this language, but from another.”

Z

In the introductory part of the Saga of the Inglins,
telling about the initial stage of migration of tribes under
under the leadership of Odin, some "diys" are mentioned:

* Filin F. P. On the ancestral homeland of the Slavs, the disintegration of the common Sla
development of the language of the Eastern Slavs // Bulletin of the USSR Academy of Scienc
Department of Literature and Language, 1962. Vol. XXI. Issue 3. Pp. 209–218.

** Younger Edda. L.: Science, 1970.

"One set out on a journey and all the others went with him." Convincing
there is no clear answer to the question of who or what is behind this complex
in vom, no, except perhaps in anti-pagan Slavic teachings
niyah ("The Word of St. Gregory", "Dyeva's Service"
and "The Word and Revelation of the Holy Apostles") Diy (Dy,
Div) is the god of the sky. But if, in accordance with the stated
According to the general assumption, the Slavs are the descendants of the Pals, then,
perhaps Diy also went over to the still pagan Slavs
from the pantheon of fallen. Despite all the apparent instability of this
the version has its continuation – it is in the "Word about the
"To Igor":

Then Prince Igor stepped into the golden stirrup and went
He walked across an open field. The sun blocked his path with darkness.
the darkness, promising a storm, awakened the birds with thunder; whistle
the beast rose; Div thrashed, on the top of the tree
calls out - commands the unknown land of the Volga to listen,
and Pomorie, and Surozh, and Korsun, and you, Tmutarakan-
sky idol!

On the river Kayala darkness covered the light: along the Russian
The Polovtsians scattered across the land like a brood of pardus.
Blasphemy has already set its sights on praise; violence has already triumphed
will; Div had already thrown himself to the ground.

Needless to say, these two lines, as,
however, and many others, a huge number are dedicated to
number of studies, but among the many hypotheses used
There is also the following interpretation of the word "div":

Bitsyn (N. M. Pavlov) considered Diva to be Polovtsian
a guard, a patrolman, one of those who sat
in the steppe on lonely oak trees, and in case of an invasion,
friends went down to earth and hurried to announce

dangers. The word Div is formed, according to Bitsyn,
from the Ukrainian divitsya - “to look”. I also thought
ii. Novikov, who considered Div a Polovtsian spy.
Objecting to the understanding of Diva as a bird or
evil spirit A.K. Yugov insisted that in the first
In this case, Div (divъ) is a short form of the adjective
nogo divii (wild), that is, a Polovtsian. In the second case
Div (div') is a collective noun,
derived from the adjective "divii" - "wild", then
There are Polovtsians. The phrase "the monster has invaded the earth" means
according to Yugov, the wild hordes of Polovtsians rushed and threw
settled on Russian soil.”

As we can see, a number of authoritative scientists believe that
"div" is the same as "polovtsian". But who are the po-
catchers and why are they called that? In old school
In textbooks the name "Polovtsy" was derived from the word
"field" because they actually lived in a vast
steppe regions of today's southeast Ukraine.
However, this assumption has been supplanted by the following,
according to which the Russian name "Polovtsy" originates
comes from the Old Russian "polov" - "yellow", because

The Polovtsians were descendants of the Sary-Kipchaks, that is,
"yellow Kipchaks", and, consequently, "Polovtsians" are
Slavic interpretation of the Turkic ethnonym.

Svetlana Pletneva, specialist in the history of the Middle
centuries-old Rus', specifies:

From the first meeting, the Russians began to call this na-
Polovtsian clan. Interpretations of the origin of this name
the most varied. The main ones are two: the first is the Polovtsians

* Encyclopedia "The Tale of Igor's Campaign" St. Petersburg: Dmitry Bulanin,
1995. T. 2. Art. "Div."

were grey-eyed blondes with hair the color of
lomy-polovy, the second - yellow kipchaks (balls-
Kipchaks) they called themselves. Polovtsians are Russian
Chinese translation of this self-name. Yellow (balls)
The Kipchaks could have been named because of their actual pre-
possession of blond and red-haired people in the horde, the first to advance
"which went into the European steppes."

The similarity between the Polovtsians and
Alans, who, according to Marcellinus, “are almost all tall in stature
and beautiful; with moderately blond hair." Reminds
by the way, that Safarik associated the word “giant” -
"a tall, strong man" with palami: "from the Polins".

So, according to the official version, the Polovtsians are
a nickname given by the Russians to the Turkic tribe of Kipchaks,
which appeared on the southern borders of Rus' in the middle of the 11th century.
But why is it that not a single Russian source, including “Slo-
in "Igor's Campaign", the actual
the name of this people is their self-name, because the Polovtsy are not
have always been enemies of Rus', but quite often they
allies, and it is unlikely that the Russians would use it when communicating with them.
called the nickname. Moreover, never throughout the entire
Researches of the history of Rus', family ties of Russians with foreigners
the ethnic group were not so close: even the main gene-
swarm of "The Tale of Igor's Campaign" Prince of Novgorod-Seversky
Igor Svyatoslavich was the son of a Polovtsian woman. And his
He also married his son to a Polovtsian princess, so that in
the veins of his grandchildren on the line of Vladimir Igorevich flowed
more Polovtsian blood than Russian. The explanation for this
abundance of interethnic marriages between the Rus and the Polovtsians

we cannot recognize it solely for political reasons

* Pletneva S. Disappeared peoples: Polovtsians // Priroda. 1977. No. 2.

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convincing, since nothing like this has been observed
between, for example, the Rus and the Pechenegs, although
The latter bothered Rus no less than the Polovtsians. Obviously,
there was something else that contributed to closer communication
to the Russians and Polovtsians. However, the acquired kinship
the state did not at all prevent relatives from exterminating
each other.

There is another argument in favor of the fact that the Polovtsians -
from "polova" and not from "pole". Other inhabitants of the same
"Polya" were not called Polovtsians; for example, the same Pe-
Chenegs or Torques or Oguzes. Origin of the ethnonym
"Polovtsians" from the peculiarity of their appearance look like
at least more logical than the one produced by
their places of residence. And don't they call similar names?
nia: "Paly", "Polovtsy", "Polyane", "Polyaki", "Ost I
"Vestpalians" a single ethnic sequence?

4

Not all the Pals went west with Odin, some remained
in the homeland. Here the analogy with the Alans is appropriate, part of whom
who also did not leave with Odin and continued to live in
the Don and Northern Black Sea region and retreated under
the onslaught of the Huns at the end of the TU century in the region of the Northern Cauca
for. The mention of Jordan also dates back to this time.
nom palov "in the Scythian Black Sea region". The same as
a small nation that lived in the shadow of history
over time (sometimes a long time) it becomes significant
there are many examples, as well as
examples of the opposite.

In any case, regarding the promotion of the fires,
together with the aces, a quote taken from the book is indicative

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"Sarmatians" by the Polish historian T. Sulemirsky: "Faith
the Sarmatian origin of the Poles was widely believed

widespread among the Polish nobility. Tamga'
appear on coins of the 11th century and are preserved in Polish
"heraldry".

It is noteworthy that it was at this time, in the middle
In the 11th century, the direct descendants of the Pals, the Polovtsians, committed
his first raid on Rus'.

* Tribal signs of the Sarmatian tribes.
** Sulimirsky T. Sarmatians. Moscow: Centerpoligraf, 2008. P. 150.

GOTHS

The history of the Goths in Jordan's book "Getica" begins
It has been around since the migration of this people to the northern
the shores of the Black Sea:

From this very island of Scandza, as if from a master-
skoy, (making) tribes, or, rather, as if from
the womb (giving birth to) tribes, according to legend, came out
Once upon a time the Goths with their king named Berig Only
as soon as they got off the ships and stepped onto the land,
immediately gave the place a nickname. They say that before
Today it is called Gotiskanza. Soon they
moved from there to the places of the Ulmerugs, who were
then they divided along the shores of the ocean; there they settled down
camp, and, having fought (with the Ulmerugs), drove them out
of these own settlements. Then they subjugated them
neighbors of the Vandals, adding them to their victories.

When a great multitude of people grew up there, and the pra-
Filimer was only the fifth king after Berig,
son of Gadariga, then he decreed that the army should be ready
together with their families moved from there. In search of a comfortable
the most suitable areas and places [for settlement]
he came to the lands of Scythia, which in their language are called
were called Oium.

Filimer, admiring the great abundance of those beautiful
ev, transferred half of the army there, after which, as

They say that the bridge thrown across the river is not
it's definitely broken, so there's no one left
the possibility of neither coming nor returning.

They say that the area is closed, surrounded
unsteady swamps and whirlpools; thus, herself
nature made it unattainable by joining together and
both.

You can believe the testimony of travelers that before
Today, the voices of cattle can be heard there and the sounds of
signs of human [presence], although it is audible
from afar.

The same part of the Goths that was under Filimer,
having crossed the river, she found herself, they say, transported to the
Oium and took possession of the desired land. Immediately
without delay they approach the tribe of Spals and,
Having started a battle, they achieve victory.

From here, as victors, they move to the extreme
the southern part of Scythia, adjacent to the Pontic Mon-
rem, as it is remembered in their ancient songs, as if
like history and for general information; about that
Ablavius, an outstanding descriptor, also testifies
the leader of the Gothic people, in his most reliable history
rii. Many agree with these assumptions.
of the elder writers; but Joseph, the most truthful
the teller of annals who everywhere observes the rule
truth and reveals the origin of things from the very
their beginnings, omitted, for some unknown reason, what we said
about the origins of the Goth tribe. Mentioning only their roots
from Magog, he assures that they are called Scythians and
tribe, and by name."

∗ Jordanes. On the origin and deeds of the Getae. St. Petersburg: Aletheia, 1997.
P. 65-66.

It would seem that everything is clear and understandable: knowing that the queen
the Gothic state was formed in the Northern Black Sea region
later than 230, and “only the fifth to rule after Be-
Riga King Filimer, son of Gadarig", it is easy to count,
that their exodus began approximately in the middle of the 1st century,
that is, when Scandinavia began to be populated by pre-
Odin-led Aesir and Vanir. Possibly Goths
left their native places, displaced by aliens, and
this means that there was a counter movement of two migrants
flows? There is no evidence of this. But
if with the desire of the Aesir and Vanir to populate the north of Europe
as if everything was clear (“since Odin was a seer and

a sorcerer, he knew that his offspring would populate the village
true edge of the world"), then the reason for the Goths leaving
of his homeland requires clarification.

Jordan sees it in the overpopulation of Scandinavia,
calling "this very island of Scandza ... as if the master-
skoy, (making) tribes, or, rather, as if from
womb, (giving birth to) tribes." He pe-
says - there are more than 20 of them, but it is unlikely that such a comparison will
corresponds to reality in relation to the lands,
where 2/3 of the year there are cold weather conditions: even in our much more ci-
Vilified time population density in Scandinavia
in the European countries is far from the record.

Without going into the reasons for the migration of the Goths from Scan-
dynasty in the Northern Black Sea region, I wanted to understand
other: why in the time it took the Goths,
to restore its de-
mographic potential, this did not happen with live-
here are the descendants of the Aesir-Alans who did not leave for the
fell with Odin? And why didn't they help the aliens?
resistance (Jordan knows only about the battle of the Goths
with sleepers), despite the fact that almost all the authors mention

The Alans note their militancy and beauty.
possession of weapons.

Let us also pay attention to such an important de-
tal: aces and those who settled in the Northern Black Sea region
The Goths, having lived in the neighborhood for about three centuries, practically
at the same time they moved to conquer Europe and formed
their kingdoms in France and Spain: (1) Goths - Ak-
the Vitan Gothic Kingdom (419) with its capital in Tu-
Luze, and then the Spanish Gothic Kingdom with its capital
in Toledo; (2) the Alans, having begun the conquest of Gaul in 407,
formed the Alanian Kingdom in Northern France,
the capital of which became Orleans in 442, in 409-411.
founded the Alanian Kingdom (Kat-alan) with its capital
Barcelona (Bars-alan); (3) vandals (van-d-alans) in this
At the same time they settled in the southwest of Spain, known
nom since Andalusia (Vandal-Asia).

The actions of the Alans and Vandals, on the one hand, and the Goths,
on the other hand, they cannot be considered independent in any way,
tive, their obvious alliance is evident: the simultaneous existence of
the existence of the three above-mentioned states on the territory
The history of the Iberian Peninsula is convincing evidence of this.
evidence, therefore, to the definition of "alano-vandal-

"Gothic Union" should be added (more precisely,
Visigothic).

Apparently, in relation to the Goths, we need to proceed
follow the same logic that led us to the conclusion about
the coexistence of the Aesir, Vandals and Suevi in the south-
eastern part of Europe and their union even before the advancement
the movement of these tribes to the west: here we should also include
and ready. Yes, actually, Jordan himself, did not agree-
consistent with Josephus's assertion that it belonged to

* The leopard is the totem of the Alans (Aesir). The coat of arms of Ossetia (Alania) depi

ready for the Scythians, forced to defend his beliefs about
their Scandinavian (Northern European) origin:

However, Joseph, the most truthful narrator of the annals,
who everywhere observes the rule of truth and reveals the pro-
the origin of things from their very beginning, omitted, unknown
why, what we have said about the origins of the Goth tribe. Mentioning
only about their roots from Magog, he assures that they are called ski-
“by family and tribe, and by name.”

We will note that Josephus Flavius, for the same reason,
no, that he lived five centuries before Jordan, could not mean
to come to the opinion of the latter "on the origins of the Go- tribe
"comrade" and had his own, one must assume, not without reason.

But the Scandinavian origin of the Goths was not denied
only Josephus Flavius. In the comments to the work of the user-
by the historian Matvey Mekhovsky, “A Treatise on Two Sar-
matiyah" has the following remark:

As for the subject touched upon by our author
(Mekhovsky. - A.G.) "the Gothic question", then, despite
on ... the predominance of the pan-German interpretation of it,
coming from the Jordan, the latest archaeological research
the following allows us to outline a different solution. We
we have in mind the fact-filled work of V. I. Rav-
Donikas "Cave cities of Crimea and the Gothic pro-
problem in connection with the stage-by-stage development of the northern
Black Sea region." Analyzing the data of the latest dis-
digging in Crimea and comparing them with other still existing
with well-known materials, V. I. Ravdonikas decisively

* Jordan. Ibid. pp. 65–66.

** Ravdonikas V. I. Cave cities of Crimea and the Gothic problem in connections with the stage development of the Northern Black Sea region. Gotha collection // News of GAIMK 1932. Vol. 1–8. P. 5–106.

denies the origin of the Crimean Goths from Scandinavia navia or the Baltics, and at the same time puts under the opinion and ethnic unity of the Goths, in general, and "I am developing a methodology for solving the Gothic problem."

The famous Ukrainian agrees with V. Ravdonikas Historian M. Braichevsky:

We will not consider the most difficult problem ready and their migration to the south, we will only note that the thesis about the Scan- The Dinavian homeland of the Gothic tribes meets in the last there are some very serious objections at this time. But regardless It is impossible to determine whether this migration took place or not consider the Black Sea Goths as pure Germans. If there was a migration, then its scale exclude the idea of the predominance of German ethnicity element in the Northern Black Sea region in the 3rd–3rd centuries. for the late antique authors the Goths were aborigines we of the Black Sea steppes, and their ethnonym in the sources is synonymous with the name "Scythians".

Thus, the cited authors (and not only they) believe that the Northern Black Sea Goths are not are descendants of those who migrated here at the beginning our era of the Proto-Germans, but the Germans are their et- nical heirs.

Therefore, “this very island of Scandza”, yes, “according to legend, the Goths once came out with their king

* Mekhovsky Matvey. Treatise on two Sarmatias. Introduction, translation and comments by S. A. Anninsky. M–L.: Ed. Academy of Sciences of the USSR. 1936.

** Braichevsky M. Yu. “Russian” names of rapids in Konstantin Ba- gryanorogeny // Academy of Sciences of the Ukrainian SSR. Institute of Archaeology ology of the land of Southern Rus' in the 9th–14th centuries (History and archeology) Collection of scientific works. Kyiv: Naukova Dumka, 1985.

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named Brig", was in fact "Ancient Scythia in its
in a narrow sense, that is, the southern half of Russia" or, in
Jordan, "the extreme part of Scythia, adjacent to Pon-
"the Great Sea", or "Great Sweden", according to Snorri Stu-
Rulson.

Tradition, as we see, conveys (forgive the tauto-
logic) is a real fact, but the problem is
its interpretation, which in fact leads to the conclusion
du about the fact that the Goths came to Little Sveonia (Northern
Scadinavia) together with the aces. Or maybe these are different
names of the same people? As has already been repeatedly
It has been noted that there are many reasons explaining why
why do some nations, previously powerful and famous,
some, go into oblivion, while others, on the contrary, from small
tribes are transformed into great ones, the third ones pass from
century after century, changing the national name, which makes it seem
previously unknown.

Once again turning to the “Table of Nations”,
we will see that the "land of Magog" mentioned by Ezekiel in the UP
B.C., with which Josephus Flavius connects the Goths,
was based in the southern part of Eastern Europe.

Taking this into account, a version of ethno-
genesis of the Goths (Getae), based on the similarity of their national-
national name with the name of one of the largest national
from ancient times - the "Heths", whose forefathers the Bible calls
calls Heth, the grandson of Ham:

The sons of Ham: Cush, Mizraim, Puth and Canaan. From Khan-
and were born: Sidon his firstborn, Heth, the Jebusite, Amo-
Rey, Gergesa, Evey, Arkey, Sinei, Arvadey, Zemarei
and the Himareans. Subsequently, the Canaanite tribes scattered
were. And the borders of the Canaanites were from Sidon to Gerar,
Gases, From here to Sadoma.

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Let us note that Heth is the son of Canaan, whose name is
which is directly connected with the history of the Jews.

Some information about the Heths is given from an article in
Brockhaus and Efron Encyclopedic Dictionary:

Hittites is the name of one of the peoples of the northern culture.
tour race of the ancient East. As is known from Bi-
blii (NIYyt, Hettaïoh) and left the most durable
memory in history, it has now become
the conventional designation of the entire northern group is obi-
of the thieves of primitive Armenia (the Kingdom of Van, or
Urartu), Cilicians, etc. The ethnographic place of the Het-
among other peoples cannot yet be determined.
Leno. It is certain that the Hittites are neither Semites nor Hamites;
Are they related to the Indo-Europeans (Ch-
the Armenians, as Jensen thinks), or with the Georgians, ela-
Mites, and even Etruscans, as they tend to assume
some - it's too early to decide, first of all because
due to the inaccessibility of all native sources
their stories.

In the 13th century BC, the Hittite empire fell under the blows
the so-called Sea Peoples and split into several
states, the last in terms of existence was
Van Kingdom: “From that time (711 BC) independent
The only representative of the Hittite race left is
The Van Kingdom... The political role of the Hittites ended
"It only became clear with the conquest of Asia Minor by the Persians."

Consequently, the Azov baths (Dwelling of Va-
nov), who migrated here through the Caucasus under pressure
The Persians were essentially descendants of the Hittites and certainly

∗ Encyclopedic Dictionary of F. A. Brockhaus and I. A. Efron. St. Petersburg:
Brockhaus-Efron. 1890-1907.

remembered their original national name; it is quite probable
probably (and apparently, this is how it was) one or more
to the tribes of the Dwellings of the Vanir continued to be called by them,
hence "Getae".

Let us recall what the Bible says about the Canaanites,
to which the Heths belonged - after all, Heth was
son of Canaan: “Later the tribes of Canaan
"dispersed."

It is very likely that Vanir and Goths are names
tribal associations, ethnic successors
Hittites, and here we again turn to the statement
Egor Klassen regarding the Scythians and Sarmatians, but
quite applicable to all peoples, including
Goths: “A people can neither disappear like fog, nor move

to play like checkers... For what reason did the Scythians suddenly
were gone and only Sarmatians found themselves in their place? ... All
This happened because the people remained in the same place
"ste, but appeared only under a different name."

The history of Europe cannot be understood without taking this into account.
of the statement.

* Klassen E. I. The most ancient history of the Slavs and Slavic-Rus. Moscow:
Amreta-Rus, 2005. Chapter “Where did the Scythians and Sarmatians disappear?”

ALEMANNI

From the Brief Jewish Encyclopedia: “In Jewish
in the sources of the Early Middle Ages Germany
called "Alemannia". No later than the 9th-10th centuries, they began to apply
to give it the biblical name "Ashkenaz".

From the Brockhaus and Efron Encyclopedia:

(Skhimabep) - a former duchy of the German Empire
ria, in ancient times known under the name of Alemannia;
bordered on the north by the Palatinate and Franconia, and on the south by
with Switzerland, Lake Constance and Vorarlberg,
in the west - with the Rhine River, in the east - with the Lech River;
poured into Upper and Lower Swabia. In the Middle Ages
Swabia was divided into many regions (Sai), the names of which
some of which have been partially preserved to this day. In ancient
The Celts lived here for some time, but were driven out in the | century BC.
X. to the right bank of the Rhine by the Germanic tribe of the Suevi.
Although Tiberius in 15 BC established a city to the south of the upper
the Danube province of Rhaetia, however, only a few
By 100 AD the Romans had firmly established themselves here.
and founded between the rivers Rhine, Lahn and Danube
called Adg! desitaies. In the 1st century after Christ, they appeared-
The Alemanni came here from the northeast and took over the country.
The Alemanni and Suevi soon merged into one people, although
the title of Alemanni was more retained by the population,

* KEE. Article "Germany".

living to the west of the Black Forest, and the Suevi to the east
from the mountains. After the defeat at Zulpich (496), the Alemanni

submitted to the Frankish kings, but retained their independence
standing dukes. Beginning in the 1st century, the
Christianity is being adopted, which is especially facilitated by monastics.
thieves in St. Gallen, Reichenau, Murbach, etc. In Constance
and bishoprics are established in Augsburg.

From Wikipedia:

Alamannia (French: A/etadne, German: Aetappen) is not
Metz historical region. The name comes from
from the ancient Germanic tribe of the Alemanni. In Russian
In literature, all Germans are often called Alemanni.
And now there is an Alemannic dialect of German
of the language (A/etappisch)... In a number of Romance languages (in
in particular, in French, Italian, Portuguese
com and Spanish, as well as in the language borrowed from them
Turkish, Azerbaijani) the word "Alemannic" has been preserved
It became a general name for the Germans.

There is reason to see the Alemanni as Alans. Firstly,
Regarding the ethnonym “Alemanni” I would like to express my
pay attention to its possible linguistic connection
with the ethnonym "Alans" "Alans-Mans", and such a pre-
The position is based on historical analogy with the already
known to us by the ethnonym "Rosomonas": "In the name
the people of the "Rosomonas" in the Gothic historian Jordanes (the origin
it is possible, the Alan origin) it is easy to divide two parts: dew-
moine, that is, “dew-men”, “people-dew”, since moine
“It doesn’t mean ‘husband’ in Ossetian.”

∗ Rybakov B. A. Op. cit. P. 85.

By analogy: Alemanni are “Alans-men, people-
Alans". |

Secondly, the time reference points also coincide:
“In ancient times, the Celts lived here, displaced in the 1st century
century BC to the right bank of the Rhine by the Germanic tribe
German Suevi ... In the third century after Christ, those who came here from the north-
from the east the Alemanni took possession of the country." The peoples led by
led by Odin, began a famous advancement as well
on the verge of eras.

Thirdly, “the Alemanni and the Suevi soon merged into one

people, although the name of the Alemanni is more preserved
the population living west of the Black Forest, and the
vov - to the east of the mountains." And again it suggests itself
the analogy between the already known to us union of the Vanir and
Alan, who gave birth to the Vandals (Van-Alans).

There is no doubt that the words "Suevi" and
"Swabians" are related; this demonstrates
Hebrew, in which the letters "s" and "v" have respectively
parallel sound of "sh" and "b"; then Suevy = Shve-
would" (Swabians).

Let us once again draw attention to the fact that “бсйшфэп -
a former duchy of the German Empire, in ancient times
me known by the name of Alemannia," and this is another
evidence that to a large extent the peoples
Europe are the ethnic successors of those
tribes and peoples that the Bible calls common
named "Ashkenazi Countries".

NORTHS

The patrimony of the main character of "The Tale of Igor's Campaign"
there was a city of Novgorod Seversky, but the determinant "north-
"sky" does not refer to geography, but to ethnography, flow-
mu that on the territory of the current Chernihiv region
even during the times of Kievan Rus, there lived a tribe of Sivers, and,
It must be understood that a significant part of “Igor’s regiment”
were put there by its representatives. By the way, on the maps of Ukraine
Novgorod Seversky is written as Siversky, and Sever-
Donetsk as Siversky.

Note that peoples with similar names are the Servii
and the Savars - were noted in the first centuries of our era by Ptolemy
me and Pliny the Elder in the Azov region. “Northerners, -
writes the famous Czech historian L. Niederle, -
are passed not only in the 10th century by Constantine Porphyrogenitus-
mentioned under the name of Severia and in the letter of Joseph of Khazaria
under the name Savar, North, but apparently even earlier geo-
Count of Bavaria (5э61го2), then anonymous Raven-
Sky (Rabla Siagisit on Don) and Ptolemy, baiago
which are closest to them."

There are two versions regarding the name "sivery"
these are its origins: (1) the first believes that its name
they received from the Romans: in Latin $peragere - "separate-
"to lyat', "to separate", although in all references to this
in the people's name we see the root "sev", but not "sep";

∗ Niederle L. Slavic antiquities. M., 1956.

(2) the second version connects the ethnonym with the cardinal direction
(north), meaning that this Slavic tribe inhabited
lo "north" of other Slavic tribes.

However, both versions given are unconvincing, and
here's why: the first one brings us back to the problem of when-
yes, the proper national name of a people or tribe is
causally changes to the given from outside; discrepancy of the second
in the fact that to the north of the Siverians there were tribes of the Radi-
Michs and Dregovichs, who, according to the PVL, had with the sy-
faiths, common customs and are also classified as Slavs.

But it should be said about the assumption that connects
Siverians again with the Sarmatians (Iranians) and founded
nom on the fact that in the northern Iranian dialects "siver"
means "black", and hence Chernigov is a Slavic
ka tracing the name of the main city of the Siverians. It is unlikely
this argument in identifying the Siverians as Sarmatians
can be considered decisive, but in addition, the fact that the sive-
the ry were located "further north" in relation to the inhabitants
Eastern Black Sea region and the lower reaches of the Don, then
that is, to the Dwelling of the Aesir and the Dwelling of the Vanir, we must treat
as a fact worthy of attention. Here it follows
talk about feedback, that is, "north" as a concept
geographically related to the "sivers", just as
Asia is associated with the Aesir when the latter's habitat
was the starting point. This means that the merchants
or travelers who reached the mouth of the Don through
The Black and Azov Seas, headed further or to the capital
the Aesir or towards the Siver (North), and these directions
The words “to Asia or to the North” became household words.

∗ Another example of how a national name becomes a geographic
physical, the tribe of Savirs, the area of the original habitat of the cat-
which was located in Western Siberia, between Altai and the Urals.
It is believed that the name Siberia comes from them.

The Siver, as we can see, also did not fall out of the general picture.
the advance of the aces to the west: as in the case of the others
tribes, some of them left with Odin, some stayed
in the same place, and then the same division took place

happened during the next migration of the Alans to the west -
the "Balkan north" is passing.

And one more note. If we agree that
"sivera" from the Iranian "black", then it can be explained
not that line from the "Inglin Saga" where relatively
Great or Cold Sweden, the one "north of
Black Sea", it says:

There are many large regions in Sweden. There are many so-
of different peoples and languages. There are giants and kar-
faces, and black people, and many different amazing
peoples.

The tribal name of the North is of interest to independent
from its true sound - north or northwest, - here
the root of ivery (s-ivery) is quite obvious. Probably, si-
the faiths that lived in the center of Eastern Europe can also be
considered to be the ethnic successors of the ancient Iberians.
And, therefore, we know of at least four Iversky
localizations: (1) Caucasian Ivers; (2) Central Ivers
but-Eastern European; (3) Spanish Iveros; (4) Iveros
Middle Eastern fish.

Of course, this is just a guess.

SLAVS

There was no original ethnic group called "Slavs", but
to whom do those peoples belong by ethnic root?
began to be called by this national name? Considering
all the facts from the history of the Slavs that we already know
tribes, we will cite the conclusion of the classic Russian writer on this matter.
Sian history by V.N. Tatishchev.

But Ptolemy, it seems to me, is more correct than all
It lay to the east of the Caspian Sea, to the west - to
the Don River, from the north - the Volga River, from the south - the Caucasus
the mountains of the Asian Sarmatians, and from the Don to the Ren and
from the North or Caspian Sea to the Dniester
I concluded the European mats.

Between the above-declared Ptolemaic sar-
Mats and Scythians, it seems, many Slavic peoples
dy are mixed, as from the names (although corrupted Greek-
"mi) something is shown."

If the proposed version about the advancement of the fires
with Odin and their settlement in the East and Central
Europe deserves attention, then its next stage

∗ Tatishchev V. N. Collected Works: In 8 volumes. Moscow–Leningrad, Nauka. 1962–1979. (reprint: M., Ladomir, 1994). Part 1. G. 20.

SSS

there will be a differentiation of those who settled in the Eastern and Central
migrants in the central Europe. Ethnographers are well aware
reasons for the division of large ethnic groups into
smaller, but the main ones are two: assimilation with
local residents and changing geographical conditions
habitat. It is important to understand that often the change
tribal names are also used (and we will repeat once again):

Most of the Slavic ethnonyms were pre-state
The names of the modern era are formed from
habitats. As a rule, they were associated with
landscape of the area (for example, a clearing, that is, an ob-
field dwellers, open space dwellers; Drevlyans - from "de-
"reva" that is, forest dwellers), or a hydronym - the least
by the formation of a river or lake (for example, Moravians, Gavolans,
that is, those living on the rivers Morava and Gavola, the Moricans, that is,
there are those living near Lake Moritsky). Moreover, in most
in most cases, the habitat where they were received
name of the Slavic community, is located on the territory,
taken over by the Slavs during the process of Settlement. This means that
The ethnonym was new and appeared only during the settlement.
Meanwhile, for the “tribes”, in the proper sense of the word
term, characterized by the stability of the ethnonym - one
one of the main indicators of ethnic self-identification.
The fact that during the course of the Settlement of the Slavs there was
the mass emergence of new ethnonyms gives grounds
to claim that the communities hidden beneath them were - but-
formations that arose as a result of migrations from
fragments of former tribes or by mixing groups
"rows of different tribal affiliations."

∗ Gorsky A. Branches of the Slavic tree// Rodina. 2001 No. 9. P. 22–23.

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Earlier we noted that the title
"Polyane" is not related to the landscape of the area, but it is not
means that there is no reason to disagree with the conclusion
the author of the above quote, adding to this,
that such well-known people also held a similar opinion
historians such as D. Ilovaisky, G. Klassen, G. Vernadsky
sky, and even earlier in the 17th century - the Gothic historian Jordan:

On the left slope of the Carpathians, descending to the north,
starting from the birthplace of the Vistula River, for an immeasurable
A crowded population was located in these spaces.
name of the Veneti. Although their names are now changing
according to different genera and regions, nevertheless
They are mostly called Sclaveni. Sclaveni
the Viennas live from the city of Novietun and Lake Vistula; together
They have a hundred cities, bolts and forests. The Antes are the strongest
from both tribes - spread from Danastr to
Danapra, where the Pontic Sea forms a radial
well; these rivers are separated from each other by many
“many transitions.”

Let us pay attention to Jordan's assertion that
"although their names are now changing accordingly
to various genera and regions, but still predominantly
They are called Sclaveni."

Calling the Polyans, Drevlyans, Severians, Morovans and Pro-
whose mentioned and not mentioned in our reasoning
I am the Slavic tribes, we, if I may say so,
we got ahead of ourselves because the term “Slavs” is well known
only from the beginning of the 6th century. It turns out that there were many
centuries-old existence of tribes under the most diverse

∗ Mavrodin V. Origin of the Russian people. L.: Ed. Leningrad State University, 1978. P. 4

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names before they "began" to be called by generalized names.
national name Slavs, and this fact can-
but to accept only by recognizing that at its appearance

the definition "Slavs" was not an ethnonym, but
expressed a certain sign that made its carriers “weak-
"vyanami". It seems that this feature is associated with their
Christianization, and to identify it, let us take into account
the following circumstances.

The term "Christians" comes from the Greek
Christ - "the anointed one", according to the "Acts of the Saints"
"Apostles" first appeared in the 1st century in Syriac (but
invented by the Greeks and preserving the Hellenistic traditions
ditions) in the city of Antioch. And the fact that the first country,
where Christianity became the state religion, was
Armenia proves that it is important (or even fundamental)
the path of Christianity's penetration into Europe was
through Asia Minor and the Caucasus:

In Alania, which stretched from the mouth of the Don to the Volga
gi, the Caspian Sea and the adjacent Caucasus,
In this true ancestral home of the Sarmatians the beginnings of Christianity
The Church of the Russian Empire was founded very early. We do not mention
already about the fact that, according to some ancient witnesses-
the Sarmatians were called to Christianity by themselves
apostles and that he preached the holy faith to the Alans
namely the holy apostle Andrew; to prove the existence-
there has been no spread of Christianity in Alanya since then.
possibilities."

All along this path the seeds of a new religion
fell on fertile ground: the fact is that in the Caucasus,

∗ Metropolitan Macarius (Bulgakov). History of the Russian Church. Book 2.
St. Petersburg, 1883. (Reprint edition: 1994–1996).

The Ciscaucasia and the Northern Black Sea region already had
For several centuries there lived significant Jewish communities
communities consisting of descendants of the Assyrians and the Babylonians
Lonsk exiles. Rumors reached them about a certain
a young rabbi who preached at their historical ro-
dine ideas of goodness and justice and executed for it
enemies of Israel, fit into their ideas about
Messiah, which, in fact, was asserted in the
the tales of the first preachers of Christianity, sincerely
who believed in the messianic destiny of Jesus.

From the Holy Scriptures we see that the apostolic pro-
the message outside Palestine is directed to those places,
where the Jews of the Diaspora lived. The Apostle Paul, primarily
the apostle of the nations, chooses as his point of departure
for his preaching the prayer houses of the Jews and the
first of all, he turns to them as the most prepared
to the captive listeners. It is more than likely that others
the apostles practiced the same method in business
Christian gospel. Therefore, with confidence we need-
but to refer to those messages where the apostles pre-
are put into effect in Jewish villages."

The Jews, who had lived in the Diaspora for more than seven centuries,
At first, Christianity was perceived as a branch of Judaism
ma. So when we talk about the first Christians,
we must keep in mind not only the inhabitants of Judea, but also
media participants and witnesses of life and death
Jesus, but also the Jews of the Diaspora who believed that Jehovah
sus - the messiah who atoned for the sins of the people expelled from
land bequeathed by the Almighty. It should be noted that

∗ Zolin P. M. Sources on the Christianization of Rus. Novgorod, 1991.

dogmas about the Trinity, the Immaculate Conception and other theological
The logical features of Christianity were formulated
Vans much later.

It is no coincidence that missionary activity in the near
the most comrade-in-arms of Jesus, the Apostle Andrew the First-Called,
preaching among the peoples of the Caucasus and the North
Black Sea region, was successful and led to quite
widespread (though far from universal)
the implementation here of those ideas that are gradually transforming
were converted to Christianity.

And now we have come to an understanding of that important de-
tal, which, being formal in relation to the so-
holding the new faith is important for us in light of the consideration
topic: what were these first successive ones called?
followers of Jesus?

2

The Greek "Christ", understood by the inhabitants of Antioch,

nothing meant anything to those tribes and peoples of the Caucasus,
Northern Black Sea region, Middle Dnieper region, to
to whom the Apostle Andrew addressed himself, but here is the martyrdom
death for the eternal ideals of goodness and justice was
is understandable to people always and everywhere – in their minds it is a symbol
the atoning sacrifice was associated in this case
with a cross. But the cross as a symbol of faith was enshrined in the
knowledge of Christians for another reason. From the event,
who laid the foundation for Christianity, and before the dream-
began in Armenia, and soon in the Eastern (Byzantine)
Christianity became the official state of the Roman Empire.
state religion, three and a half long years passed
century. The new faith was making its way with great

labor: its adherents were expelled, tortured, killed –
did everything possible to return them to the old gods.
The natural reaction to persecution was
the formation of secret prayer houses and meetings, the presence
where only “their own” were allowed to enter, identifying
each other by a previously agreed sign (password). Ta-
the image of a hand became the password that distinguished a Christian
the torture and death of Jesus is the cross, that is, the Christian
to the question "friend or foe" he answered with the sign of the cross
I eat, cross myself or show hidden under clothes
cross; over time, the sign of the cross becomes universal
a fundamental sign of belonging to Christians.

Christianity originated in Judea: both Jesus himself and
his apostles were Jews, and the original language of the new
religions – Hebrew language. The Hebrew Pentateuch (Bi-
bliya) and the books of the Jewish prophets up to the appearance
The New Testament was also the main thing for Christians. The connection
Christianity and Judaism were expressed not only in unity
in the written sources, in the biblical (Jewish)
names given to newborns in Christian families,
but also in the words that passed from the Jewish liturgy to the Christian
stian (for example: amen – "I believe", alleluia – "yes"
will rise up”), and there is no doubt that at first
in the early stages of the development of Christianity such words in prayers
believers until they were transferred to the national
languages, there were many more.

We will pay attention to the fact that in Hebrew verbs
“to be baptized”, “to crucify” is formed by the root цлав – cross;
from him also comes the tslavan – the bearer of the cross: this is exactly how it should b
we were called those who crossed themselves
or the early Christians who wore the cross, either secretly or openly,
not only in Judea itself, but also beyond its borders. (The current usage

In Hebrew, the definition of natzrut is "Christianity", which

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associated with the city of Nazareth, where, according to one legend,
(the name Jesus was born appeared later.)
We find similar reasoning in Bishop Cassian:

The name Christian must have originated outside the Church.
vi. According to Tacitus (App. 15, 44), believers
uidi shgissianos arre!aБaЁ: the mob called Christ-
anami. Latin names ending in -ti$ and -api$ (Jиsiiпиs,
Jиsiiпiапиs, Аидиsiiпиs, etc.) and Greek names on
"Jesus" were widely used and expressed
propriety. Tacitus' text suggests that the name
"Christians" was originally used as a nickname
ka. They began to call them those who constantly talked about
Christ. Little by little the nickname turned into a glorious name.
worshipers of the Lord Jesus Christ."

The adoption of Christianity by Armenia and Byzantium is
a state act, but how should one treat Christianity?
anization of tribes and peoples that existed outside the state
gifts? And why the mission of the Apostle Andrew and his followers
followers in relation to the inhabitants of the Caucasus must be considered
become more successful than in relation to the inhabitants
Pridonya and the Northern Black Sea region? Only because,
that the latter did not have a centralized system at that time
authorities and writing that would record their arrival
communication to Christianity?

There is no doubt that the original term "tslavane"
belonged to small groups and individual tribes
to us, but since the indisputable fact of distribution
Christianity in general applies fully to the East
precise Europe, and the definition of "clavans" also finds

∗ Bishop Cassian (Bezobrazov). Christ and the First Christian
generation. Interpretation of the Gospel of John. Paris, 1950.

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here it is becoming more and more widespread and eventually
becomes a household word: tslavans (Slavs)
all tribes speaking a similar dialect are called

There are tribes living between the Don and the Dnieper (Dana-
prom), Dniester (Danastrom) and Danube.

Confirmation of the stated assumption is
we follow the example of one of the most famous Slavs-
tribes - the Serbs.

The first mentions of the Serbs date back to the 1st-11th centuries.
Niy, Tacitus, Claudius Ptolemy place them to the west
Volga and north of the Caucasus and are attributed to the Sarmatians, with which
It's hard to argue if only because here at the same time
At that time, the Alans also lived. The most common ver-
this history of the Serbs, agreeing with the geographical so-
presenting the messages of the mentioned authors, denies
ethnic, classifying Serbs as Slavs, and believes
that they were pushed west in the 4th century by the Alans.
Indeed, at the end of the TU century the Alans began another pro-
movement in this direction, but why are we talking about
"displacing" their Serb neighbors, who, on the contrary,
were there any lands left liberated by the Alans?
it is more logical to see in the Serbs one of the Sarmatians,
tribes related to the Alans, natural fellow travelers
the last to settle in Central Europe conquered
territories shared with the Alans, on which
live to this day.

Differences in opinion about ethnic origin
The Serbs were also given rise to differences in the interpretation of their nationality.
onal name: Slavic etymology connects it
with the words sulfur, serbat' ("to sip"), but Iranian - from
serv ("guardian of cattle", "shepherd") is represented
more convincing. At the same time, in the Brockhaus dictionary
and Efron has an important remark that among the very

Serbs' tribal "srbin" until recently meant
only "Orthodox", non-Catholic; the question of the Serb-
commoner, addressed to someone: "Vi ste
"Srbin, sir?" - concerns only confession, and not
nationality. The Serbs themselves still call themselves
depending on the place of residence "Boshnjak", "Herzegovina"
Vats", "tsrnogorac".

So, we have before us another example of compatibility.
definition of an ethnonym with a determinant of belonging
confession", and in connection with this, "Orthodoxy" must
should not be deciphered as "glorification of the "correct"
faith in Christ", but as a pointer to one of the essential
its main differences from Catholicism are the sign of the cross

is performed from right to left (pravo-tslavie). The meaning is
"glorious" comes from the fact that "the word cross is not
accepted by the Slavs as a designation for an instrument of execution":
For the Slavs, the cross is just a symbol of the victory of Christians.
state, that “sign” that ensures victory over the enemy.
of their faith. Compare the well-known phenomenon of this sign
to Emperor Constantine the Great in 313 on the eve of his
victories over the troops of Maxentius: "Ip Vos $1210 V1s15! -
by this you will conquer"""""

Mirror reflection of semantic metamorphosis
the word tslav can serve as a transformation of the Slav-
we are Hebrew filth - a pagan in "bad, un-
"pleasant."

In the future, the concept of "glory", which at first
was associated among the Slavs with belonging to the true

* Brockhaus and Efron Encyclopedic Dictionary: in 82 volumes and 4 supplements.
tt. M.: Terra, 2001. Article "Serbia".
** The most famous of these is the term "Jew".
*** More on this later.
**** Tsybulnik Yu. S. Winged Latin expressions. Moscow: AST, 2003.
P. 79-80.

their understanding of religion, received a more general meaning:
wide popularity or, as very accurately defined
V. Dahl, “fame by quality”, that is, fame in equal
degree can be both good and bad: “Who is different
"He will live long enough and will be known for such glory."

In the PVL, the Serbs are mentioned together with the Croats, where
the latter are called "white": "And the networks of the Slovenians: hrovato
belii and silver and horutans.”

It is interesting that Constantine Porphyrogenitus in his work
"On the Governance of an Empire" mentions more than just whites
Croats, but also white Serbs, who lived, respectively, in
White Croatia and White Serbia before moving to the me-
hundred of current habitat. And although the question of localizationThere are many works
these “hrovato beli” and “silver”
there is no convincing answer to this question. The Earth is
temporary Western Ukraine, which are often recognized
are the desired place on the map (the name of the mountains is "Carpathians"
associated with the "Croats"), apparently, were
a terrible place of settlement for those moving west
tribes from the south-eastern regions of Eastern Europe:

Is it possible to more accurately determine the region where the incident occurs?
did the genesis of the Croats go? One thing helps to do this
unique news published by V. V. Latysh-
We are talking about an inscription from Tanais (c. 2nd-1st centuries), where
the mysterious anthroponym “Croat” is mentioned (in Greek
(in a cynicized form). It seems logical that
This anthroponym is formed directly from
ethnonym and denoted a person living in a foreign ethnicity
surroundings of a native of the land of the Croats. These inscriptions, and
also the information of ancient geographers allows us to place
The Croats began to invade at the beginning of our era somewhere in the Azov region.
To summarize what has been said, let us briefly outline the presen-

the above course of history of the Croats in the Early Middle
century: Croats - originally this was the name
some Iranian northern Black Sea tribe in
||-MN vv. subjected to Slavicization somewhere in Podolsk-
sko-Dnieper region of the Chernyakhov culture.
During the Hunnic invasion they moved to the north
West - in the Carpathian region."

It should also be added that the etymology of the word
"Croatian" is recognized as Iranian, originating from Iranian
harva, meaning "feminine, abundant in women"
us".

Thus, among “many other people”,
which was in the south-eastern part of Europe, there were also those who
who "went on a journey" with Odin and later became
be called "Slavs: they settled as they followed
migrants, while some retained their original
names, while others are known to history under newly acquired
shadow:

Often fragments of the same Proto-Slavic
tribal associations were located hundreds of kilometers away
meters from each other: drugovites and crookediteins, known
based on Byzantine sources in the Balkans and Dregov-
chi, the Krivichi of Eastern Europe, the Obodrites on the Danube and in
Polabian, Lusatian and Balkan Serbs, Polans
in the Middle Dnieper region and in Lesser Poland, northerners
on the Desna and the north in the Balkans, etc., etc.”

* Historiographic study of Croatia. [Electronic re-
resource ћip:/ /aПБesi.ri/rererai/]

** Trubachev O. N. Early Slavic ethnonyms - witnesses of migration
tions of the Slavs // Questions of Linguistics, 1974, No. 6.

The version that connects the national name of the Slavs with
the concept of "slaves" is one of the most common
undefined. It is based on the fact that in some Euro-
in the Pei languages and, in particular, in English, the word slave
$[aiye resembles the ethnonym Slavs. The reasoning cited
The reasons for this conclusion are as follows: in the Early Middle Ages,
the main territories from which slaves were supplied,
there were lands of Eastern Europe and the Balkan countries,
to this 5Їaцe - "slave" gradually became associated with
inhabitants of these areas and hence the Slavs.

But such an assumption cannot be accepted
for one but weighty reason: no people, no matter how
called from outside, will never accept what was taken from another
language humiliating name for himself and even more so will not do
its constituent proper names, many of which
which end in "slav": Svyatoslav, Stanislav and
etc. It is unlikely that the Croats, Serbs, Moravians, Polans, Drevlians
didn't know that "slave" means "slave".

In a certain sense, witty, but also not-
The version of origin seems convincing
the term "Slavs", according to which proper names
slaves brought from the aforementioned Balkans
countries become household words: that is, Svyatoslav-
Vov, Vyacheslav, Rostislav were called "slavs" (in
like "Ivans", "Fritzes"). But it is quite obvious,
that these and similar names are based on the word
"glorious", the meaning of which could well be accepted
people as a national name (the complete opposite of
° falsity from the meaning of "slaves"): personal names of this
people are secondary in relation to their general nationality.
national name, that is, first - "Russians", and then

common noun "Ivans"; first - "Germans", and then
even more so the common noun "Fritz".

Obviously, the explanation of the origin of the ethnonym

"Slavs" from the Hebrew root tslav should be considered in
in any case, more convincing than those considered.

4

Assuming that the national name of the Slavs is
comes from the Hebrew root tslav - cross, let's consider
possible connection between the Slavic "cross" and the Greek "Christ"
"stos".

In Greek, Christ means "anointed one", so
in the Septuagint, the Greek translation of the Holy Scriptures,
books of the Jews (the Pentateuch), executed as a
tells the story, independently of each other by seventy
learned men at the request of the Egyptian king Pto-
Lemey P. Philadelphus, who ruled in the first half of the III
V. DON. E.

"Anointed One" - literal translation into Russian
Hebrew mashiah' - "anointed". The very concept
"anointed one" is associated with the ceremony of enthronement
in the Jewish tradition, namely with anointing
the head of the future king with oil (olive oil.)

There is no formal semantic relationship between the weak
there is no Viennese cross and no Greek Christ, but
It is possible to make a logical dependence. The tool is
nor Jesus, on whom he suffered for the atonement
the followers of the new religion have linked the sins of people
with the purpose of Jesus: the messiah (anointed one) - chri-
stos, and hence the association: Christ - cross.

∗ In Slavic pronunciation, “masiyah” means messiah.

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Let us emphasize: in the Greek version of the Holy Scripture
the word Christ, equivalent to the Hebrew “pom-
"known", appeared three centuries before the birth of Jesus, but
When and who first called Him Christ? If the Russian
the translation of the Gospels is literal from Greek, that is
The first to call Jesus Christ was the future apostle An-
Drei: "One of the two who heard from John about Jesus
and those who followed Him were Andrew, the brother of Simon Pe-
tra. He is the first to find his brother Simon and says
to him: we have found the Messiah, which means: Christ."

In Russian, the words “cross” and “Christ” are derived from
are used almost identically: for example, “to believe in Christ”,
although the correct answer is “to believe in Christ.” The cross became not
not only a symbol of the new faith, but also an attribute of communion
to it, and the concept of “to be baptized” determines the fact
the adoption of Christianity, and the fact of the sign of the cross.

However, with this approach it turns out that if su-
the word "cross" used by the Slavs as a designation
forms are formed from the Greek "Christ", then it is
completely displaced the original Slavic word, more
unknown. Therefore, although the above considerations
are found as a version, but still much more substantiated-
but the common opinion is that phonetic similarity
Greek "Christ" and Slavic "cross" by chance.

It is probably necessary to know and remember that
the cross as a sacred symbol existed among many people
births of the world long before it became an instrument of terrible
execution of Jesus, called Christ by the Greeks. Those histories
Ricks, who consider the cross to be the most ancient of all
famous religious symbols, lead to quite convincing
a lengthy argument, believing that the cross has its origin

* John 1:41-42.

also from the method of obtaining by our distant ancestors
fire. This refers to the friction of dry branches against each other;
It is clear that in this process they were relatively
relative to each other in a "cross-shaped" position, and
the exceptional significance of fire in the history of the human race
it is unnecessary to say. Dividing into tribes and peoples,
humanity continued to maintain a sacred relationship
to the form of the cross, endowing it with various esoteric
ical functions and linking them to new religious
ological and philosophical ideas.

Apparently, the verb describing the pro-
the process of obtaining fire in the manner indicated also had
at its core the root is "cross" or "kres" (compare: not-
German Kreuz, English Kross, Swedish Kres). This is the same
the word also passed to another method of obtaining fire -
striking a spark by striking a stone against a stone. These stones are called
valis "flint": probably the original meaning
the concept of "resurrect" was "to obtain fire". And there was no need
but it is too much to strain the imagination to carry out
a semantic parallel between the “living” fire that arises

emerging from stone, and returning life to a dead body.

The exceptional importance of fire led to the emergence of
to the establishment of his cult: for obvious reasons, the fire was supported
lived in a place protected from the weather, near which
or on which there was a sign indicating a special
the meaning of this place; such a sign could be a cross. Not-
It is also doubtful that the place where the fire was burning was decorated with amulets.
summers and tribal totem signs, gradually
turning into a pagan temple.

In Latium, since ancient times, it was widespread
but worship of the unquenchable fire that sustains
Vali Vestal Virgins, servants of the Nemean Temple
Diana-Vestas. The Vestals wore a cross on their chests - a symbol

life-giving fire, inextricably linked with the cult
Vesta.

It has already been said about the ancient ethnic unity of the
clans of the Middle East and Eastern Europe, and the cross
could have passed to the future Slavs from the Chaldeans as a symbol
their god, called Tammuz, whose sign had the form
mu "T", just as the name remained in the Russian language
the main deity of the Chaldeans: Kaldu - the sorcerer.

The cross occupied a special place among the Slavic tribes.
Many archaeological finds of the so-called Tri-
Polish culture, which is considered to be Proto-Slavic,
decorated with images of the cross. Thus, the weak-
Vyansk "cross" or similar in meaning and sound
words in other languages do not have a conceptual connection
with the word "Christ" - we are talking, as already noted, about
random phonetic similarity.

Initial distribution has not yet been achieved.
of official recognition and the name of the new solution
The league proceeded, as was said above, along two main lines
directions: (1) through Syria to the northwest of Malaya
Asia and then through Greece to Central and Western
Europe; (2) through Syria and the Caucasus to Eastern and North-
part of Europe.

The first direction was, so to speak, Greek-speaking.
nym - here (not to mention Greece itself) was born
and the definition of “Christians” was established because Si-
ria had already been ruled by Greek kings for three centuries, then
the companions of Alexander the Great, Seleucus, and

Here Greek culture and language were well developed.

The second direction is more correctly called Aramaic.
Iranian-speaking: here the Greek christos could not be applied
to live and the nickname became common, produced-
from the language spoken by the first Christians:

from the Hebrew tslav - "cross". And only after the passage
several centuries and the confluence of the two specified streams
the spread of the new religion was established by its
single name: Christianity.

It would seem that at least linguistic
similarities between Christian terms in various
languages should be understandable, but, as we can see, this topic
is still far from complete and its clarification is certain
will allow us to reveal new interesting facts from both history and
Christianity in particular, and history in general.

It is interesting, for example, to discover the connection between Hebrew-
in the Russian language "to kiss": these words have the same meaning
root цлв. Coincidence? Obviously, "to kiss"
means touching the lips to the cross, because
to touch something or someone with your lips in a
In the Slavic language there was another word "to kiss"
(or kiss). Touching the cross with the lips (tslavu)
is also an important act of the Christian liturgy,
Moreover, it is considered the highest degree of oath.
Christian, therefore in Rus' there was even such a concept:
"kissers" - as a rule, people from the common people,
who were allowed to perform some duties of the whole
only on one condition: kissing the cross, that is,
taking an oath of honesty and non-acquisitiveness.

The fact of the existence in the Russian language of the verb “whole-
"vat" certainly proves that the Slavs knew and used
used the noun tslav (cross), which
came to Europe with many other early Christian
terms and became the basis of the ethnonym “Slavs”,
derived from "slavs": originally "slavs" - people
crosses, worshiping the cross.

Let us note once again that the first mentions
The emergence of the Slavs as an ethnic group dates back to the beginning of the 7th centu

the decision to spread the cross everywhere as
symbol of Christianity and the ban on depicting this figure
on the floor was adopted in 431 at the Ecumenical Council in
Ephesus and only at the end of the 5th century crosses began to be installed
on the roofs of religious buildings.

Apostle Andrew is the closest companion of Jesus;
his visit to the banks of the Dnieper took place somewhere in the middle
not the 1st century, so the fact that here he “put a cross”
considered to be a conjecture by the author of the "Tale", since not only
at that time, but also for several centuries later, the cross did not appear
was considered a symbol of Christianity. On the contrary, the original
the attitude towards the cross was a natural attitude
to the instrument of execution, just as one might treat
the gallows or the sword."

It is interesting that the word “to kiss each other” also
describes the process of kissing (three times) on the lips during
time of the Easter holiday, and it is repeated three times
“Christ is risen,” we note that such a custom exists.
exists only among Orthodox Christians, the majority
which are made up of Slavs. |

Religious qualifier "Christians" in Russia
received parallel social semantic content
and this happened due to the “ennoblement” of the state.
gift terminology in the Russian Empire.
when addressing citizens, the old "smerdy" (smelly)
in relation to the lower class they were replaced by good-
the sonorous "Christians", and from now on, after the indicated meta-
Morphosis The royal decrees were intended for the "boyars, the dvu-
"to the ryans, service people and other Christians."

But it is desirable to clarify why the definition
"Christians" began to refer only to residents of rural areas

∗ Kev. 12:2.

area? And why did "Christians" transform into
"peasants" even in official documents, although their
the compilers undoubtedly understood the semantic difference
between these words? And knowing the highest level
Russian bureaucracy, it is possible to exclude the possibility
the nature of such a change of the initial "x" to "k" without correspondence
the relevant "highest" instruction, agreed upon
with church authority.

No, “peasants” are not from “Christ”, but from
"cross", and in this regard I would like to suggest the following
blowing considerations. The prefix "o" (at least in
East Slavic languages) forms nouns,
defining the geometric relationship of a closed line
with a center: o-circle, o-fence, o-ditch (a hole around something)
that or someone). The same semantic series includes
and the word “okolo”, that is, nearby: the basis of “okolo” is
Old Slavonic kolo - "circle". From the same root comes "oko-"
"persons" - the outer boundary of villages, many of which,
As archaeological excavations show, they had in ancient times
the shape of concentric circles.

The words "neighborhood" and "district" express the same thing
and the same concept, but perhaps they cannot be considered absolute-
fierce synonyms. With "okruga" everything seems clear -
this is an area located around some nearby
its geographical center, but with the "surrounding area"
it's not that simple, because the cross is four points,
which can be (but on condition that the cross is equi-
ronniy) are inscribed in a circle, however in this case
"neighborhood" becomes "district", and that is why the expression
doubts have been raised about the complete semantic analogy of these words.

Apparently, the original meaning of the word
"neighborhood", like "outskirts", had to do with self-
to the locality and, therefore, the cross performed

role of the reference point. It is reasonable to assume that such
the cross was on the church building, but in such a
In this case, we will have to admit that the concept of "neighborhood"
could have appeared in the language of the Rus only after the adoption
Christianity and the widespread construction in their
settlements of churches. But here's what's interesting: in no
another Slavic language, although in all of them there is a word
"cross", there is no word formed from it with the meaning
"adjacent territories"; moreover, the words "surrounding
"nost" does not exist in the Ukrainian language either, only "okolitsa".

It is quite likely that the concept of "neighborhood" is associated
but with the custom of the Eastern European tribes to put on
various kinds of borders stones on which they carved
a cross which, according to the ancients, served as a shield
shields from evil forces. The border of the city (fortress) was
a rampart or wall, and the boundary of an unprotected village
nia - signs with the image of a cross, therefore the inhabitants of the city
clans - townspeople (fenced), and other populated areas

points - peasants (neighboring). In Christianity, this is
attitude towards the cross as a sign of protection from evil
forces, has survived to the present day, which also happens
lives as a testimony to the transformation of pagan traditions
tions into Christian ones.

I would like to note that the expression “to carry one’s
"The cross" is associated with the so-called Way of the Cross
Jesus, when he carried his cross, falling under it
severity, from the place of imprisonment to the place of execution. But after all
this expression existed before the martyrdom
Christ: “If anyone wants to come after Me, he must deny himself, and
"Take up your cross and follow me," Jesus said these words.
uttered while still free and in full health.

* Luke 9:23.

The choice of the cross as the main symbol of Christianity
should be considered an important and well-thought-out move
of the new fathers of the church, because, as it turned out, this symbol is
was placed on ancient widely spoken languages
ical ideas and thereby simplified perception
Christianity, attracting to it by its external similarity with
faith of our ancestors.

RUSSIANS

Compared to the Serbs and Croats, the Russian people are
who lived in the Northern Black Sea region long before that
the so-called chronicle recognition of Rus', it is known
much more.

The first, direct, so to speak, mention-
Historians consider the message to be a massacre of the people of "Ros"
Syrian author called pseudo-Zachary: it
It dates back to the 4th century and it talks about a tribe that lived
we are in the south-east of Europe."

But also the event that happened in the 4th century in the North
The Black Sea region, which was described by the Gothic historian
Jordan is also associated with the ancestors of today's Russians.
skih:

The treacherous tribe of the Rosomones, who in those days

at times it served him (the king of the Goths, Hermanarich. - A.G.)
among other tribes, there was a case of damage
give him one woman from the above-mentioned tribe
named Sunilda, for her treasonous departure (from the king),
husband, the king (Germanarich), driven by anger, ordered-
hall to tear her apart, tying her to wild horses

∗ Pigulevskaya N.V. Syrian source of the 1st century. about the peoples of the Caucasus // Herald of Ancient History. 1939. No. 1. P. 114-115.

and sent them galloping. Her brothers Sar and Ammius, avenging
the death of his sister, they struck him in the side with a sword."

This would seem to be an insignificant event for
Russian history is of the utmost importance because
that here, as Academician B. Rybakov writes, "for the first time
is the name of the people "ros". He (06b already said about this)
moose) explains that "in the name of the people "Rosomony"
According to the Gothic historian Jordanes (possibly an Alan by birth)
it is easy to separate the two parts: "roso-moine", that is, "ro-
"sy-muzhi", "people-rosy", as moine in Ossetian
means "husband".

Let us pay attention to the fact that the famous scientist,
firmly standing on the position of the Slavs of the Rus, resorts
to decipher the ethnonym "Rosomony" to the language of the later
kov ases (Ossetians), and even Jordan himself is considered (although
presumably) Alan.

But it turns out that the episode described by Jordan is
a retelling of a Scandinavian legend in which Her-
the manarich was slandered before him by his adviser. Her brothers
The names were Serli and Hamdira, and the name of the innocent victim
women are not Sunilda, but Swanilda, in which there is
there is a root svan that is already well known to us - about this
further.

There is also information about the place of residence of the Rus: Abu Ali
Ahmed ibn Omar Ibn Rustah in the book "Precious Values",
describing the events of the second half of the 9th century, stories-
says:

∗ Jordanes. On the origin and deeds of the Getae. St. Petersburg: Alathea, 1997. P. 65-66.

** Quoted from Rybakov B. A. Kievan Rus and Russian principalities of the 12th–13th centu
centuries. Moscow: Nauka, 1982. P. 85.

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As for ar-Russiyya, it is located on
island surrounded by a lake. The island on which they
(Rus) live, the length of three days' journey, covered
forests and swamps, unhealthy and damp, so it's worth it
when a man steps foot on the ground, it shakes from
because of the abundance of moisture in it... They have a king called
Khakan of the Rus. They attack the Slavs, drive up to
them on ships, land, take them prisoner,
they take them to Khazaran and Bulgar and sell them there... They don't have
they eat arable land and eat only what they bring from the ground
Slavs... Their only occupation is trading sables,
squirrels and other furs... They have many settlements, and
They live freely. Guests are treated with respect, and strangers are treated with
the zemstvos who seek their patronage,
they communicate well, as well as with those who often visit them..."

Gardizi also wrote about the “Island of Russ”: “Rus is
an island that lies in the sea. And this island is three days
three days' journey and all in trees. And forests and lands
"It has a lot of moisture."

The Riddle of the "Island of Rusov" That Was Addressed
almost all scientists who studied the history of Ancient
her Rus', has two sides: one is the sources where
there is information about the “Island of Rusov”, there is no indication of its location.
location; another – in Russian chronicles « Island
"Rusov" is not mentioned at all, although, as they say, he himself
God commanded.

Where have scientists not looked for the “Island of Rusov”: and near
Novgorod, and near Kyiv, and on the Baltic Sea, and at the mouth
Danube. But why are those well-known facts ignored?

* Quoted from: Gumilev L.N. From Rus to Russia. Moscow: DIK, 1995. Pp. 357–358.
** Quoted from: Rybakov B. A. Kievan Rus and Russian principalities of the 12th–13th centu
M.: Nauka, 1982. P. 343.

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you, that in ancient times the Don River was called the Rus River, north-
Ro-eastern part of the Black Sea – the sea of Rus and here too

where was the city of Rossiya located? And indeed, many researchers
The invaders located the “Island of Rusov” on the Taman Peninsula.
the island as the one that most fully meets the descriptions in
historical sources. With "Taman" localization
Academician B. Rybakov also agreed:

The search in the Black Sea-Azov region immediately
prompt scientists to think about Tmutarakan, about the eastern
on the shore of the Kerch Strait where the Kuban delta is,
flowing into the Azov and Black Seas, forming
a number of islands. Russian writers of the 11th century directly called
make Tmutarakan an island... It would seem that it is possible
unconditionally recognize the Tmutarakan island as
whom "the island of the Rus", but... (watch carefully
follow the academician's train of thought to understand why Ta-
The Man Peninsula is denied the honor of being an "Island"
"in the Russians." - A. G.) information about the possession of Russia by the Tmu-
cockroach coast later than notes about
On the island of Rusov, they only date back to the 10th-12th centuries."

As we can see, the only argument, according to B. Rybakov,
on the basis of which the Taman Peninsula cannot
be identified as "Rusov Island", consists
that B. Rybakov and those who share his point of view
official Russian history sees the Rus as the only
specifically and only the Slavs, and since it is known for certain,
that during the time of Ibn Rust and Gardizi the Slavs in the North
The Black Sea region was not there, so it could not have been there, which means
their habitats, the "Islands of the Rus".

* Ibid. P. 344.

It is quite natural that the country of Ros (the islands of Rus)
was the capital city; it is also natural that its name
there was Russia and that it was located on the Taman Peninsula
island. The city of Rusia was mentioned by the Arabs in the middle of the 12th century.
the ancient traveler al-Idrisi: “From the city of Matrah
to the city of ar-Rusiya 27 miles. Between the inhabitants of Matrakha
and the inhabitants of Russia are in constant war."

Al-Idrisi, speaking about Russia in the same treatise,
those about Tmutarakan, indicating that “Matrakha
(Tmutarakan) is an eternal city, it has existed since ancient times.
times and it is not known who built it,” does not speak in
similar about Russia, from which one can conclude that the ancient

the geographer knew who built Russia and to whom it belonged
was due.

Arguments in favor of the Iranian origin of the Rus'
are very important: place and time, where and when it is mentioned
The Rosomones are located, which connects them with the northern Iranian (Sarmatian-
(Russian) tribes. Here is what G.V. writes about this.
Vernadsky:

As far as we know, one of the Iranian Antes
or the as was known as the light as (ruhs-as)... Izna-
initially rukhs could in some local dialects
sound like ros, ross or rus, in light of which they can be
the sources of Greek and Slavic Rus are understood."

* Quoted from: Zakharov V. A. Tmutarakan and "The Tale of Igor's Campaign" //
The Tale of Igor's Campaign. Comprehensive Research. Moscow: Nauka,
1988. P. 215.

** Vernadsky G. V. Ancient Rus'. Tver--M.: Agraf, 1997. P. 126.

The famous Ukrainian historian Braichevsky,
having analyzed the data listed by Konstantin Bagryano-
native Russian names of the Dnieper rapids, not
I think that "Rus" by Konstantin Bagryanorodno-
go is not Norman or Slavic, but Sarmatian
"Rus", merging with that mysterious people of Ros,
which ancient authors even in the last centuries before our time
eras are located in the southeastern corner of Eastern Europe
"Peian plain".

That the Rus lived in the region of the Bosporus Kimme-
riysky (Kerch Strait), their contemporaries knew
ki. The Byzantine historian Leo speaks directly about this.
The deacon in his book "History", in which he details
The famous Balkan campaign of the Rus' is described under the pre-
under the leadership of Prince Svyatoslav Igorevich. Let us cite
the passage we are interested in in abbreviated form:

..Patricius Kalokir, sent to the Tauroscythians...
arrived in Scythia, made friends with the catarchon of the Taur-
rov, seduced him with gifts and charmed him with flattering speeches.
we...Kalokir persuaded him to gather a strong army and
to act against the Misyans (Danube Bulgarians) in order to

after defeating them, subjugate them and keep them for yourself
country for his own stay, and to help him
against the Romans in the struggle for the throne and
the Mayan state. For this, Calocyrus promised him enormous
untold riches from the royal treasury.

Having heard the words of Kalokir, Sfendeslav (thus
by the name he was called by the Taurians) was unable to restrain himself

∗ Braichevsky M. Yu. "Russian" names of rapids in Konstantin
Porphyrogenitus // Academy of Sciences of the Ukrainian SSR. Institute of Ar-
geology of the land of Southern Rus' in the 9th–14th centuries (History and archeology)
Collection of scientific works. Kyiv: Naukova Dumka, 1985.

to reap their aspirations, excited by the hope of
to gain wealth by seeing yourself in a dream as the owner of a country
we are Misyan, he, being a brave and active man,
raised the entire young generation of Taurians to war.
taking thus the army, consisting in addition to the baggage train,
out of sixty thousand healthy men, he
together with the patrician Calocyrus, with whom he united
by the bonds of brotherhood, he came out against the Misyans.

Svyatoslav's aspirations were quite natural.
and understandable, but they were not destined to come true, so
how a cunning and unbending man came to power in Byzantium
Io- who was trying to achieve his goal by any means
Anne Tzimiskes, who also possessed military leadership skills,
Lants. Tzimiskes quite reasonably expected that
that in connection with the new balance of power Svyatoslav will understand
the impossibility of Kalokir's promises and will change his plans:
The emperor hoped to convince Svyatoslav to retreat:

And with the catarchon of the Rosov Svendoslav, he decided to
negotiations. And so John sent ambassadors to him with
demand that he, having received the promised imperial-
rewarded by Thor Nikifor for the raid on the Mysyans, he left
to their regions to the Cimmerian Bosporus (highlighted
by me. - A.G.), having left Mysia, which belonged to
la Romans and has long been considered part of Macedonia...
Svendoslav responded to the Roman ambassadors with arrogance and
boldly: “I will not leave this rich country until
I will receive ransom for all the cities captured during the war
and for all the prisoners. If the Romans do not want to pay
what I demand is that they leave Europe immediately,

* Leo the Deacon. History. Moscow, Nauka, 1988. P. 43-44.

which they have no right to, and they are removed to Asia, and other-
so let them not hope to make peace with Tavorsky-
"... Emperor John, having received such an answer from the Scythian,
sent ambassadors to him again, instructing them to convey
the following: “... We strongly urge and advise
We will send you, as friends, immediately, without delay
and excuses to leave a country that is not for you at all
belongs. Know that if you do not follow this
good advice, then it will not be us, but you who will be the violators-
we concluded a long time ago... I believe that
you have not forgotten the defeat of your father Ingor, who
disregarding the oath agreement, he sailed to our capital
with a huge army on 10 thousand ships, and to Kimme-
arrived in the Roman Bosporus (highlighted by me. - A.G.)
with barely a dozen ships, he himself became the messenger of his
troubles... I think that you will not return to your homeland either.
state, if you force the Roman force to come out
"tiv you."

And so it happened:

Svendeslav left Doristol, returned according to
the prisoners' agreement and sailed away with the remaining comrades-
us, heading for their homeland. Along the way, they were given
whether the Pechenegs were setting up an ambush... They killed almost all the Rus,
they killed Svendzeslav along with the others, so that a little
many of the huge army of the Rus returned unharmed.
"We are going to our native places*".

As we can see, Leo the Deacon is a contemporary of the “Balkan-
"go" of the Rus' campaign - repeatedly and not by chance calls

* Ibid. P. 55-57.
** Ibid. P. 82.

their prince as the catarchon of the Tauroscythians, and his retinue - or ro-

themselves, or the Tauro-Scythians." Under Taurida, what is good
It is known that both in ancient times and in our days it was understood
lands of the Northern Black Sea region. Leo the Deacon has no
there is no doubt that Svyatoslav is the leader
Tauroscythians, and for the Byzantine historian the concept
"Ros" and "Tauroscythian" are synonyms. It is clear that he
blows from his story, connects both Svyatoslav and his father
Igor with the Cimmerian Bosporus (they returned here
ships of the Rus after sea voyages).

The "History" of Leo the Deacon also gives such a reason for
understanding the ethnicity of the Russians:
Let's pay attention to another thing mentioned by the Byzantine
historian's name is Svenekel:

The Rosys, encouraged by their commander
Svenekel, who was the third most honorable among the Scythians,
state after Svendoslav, their supreme catarchon,
“They defended themselves behind the battlements of the walls.”

Maybe this is the same one that is often mentioned
In the Tale of Bygone Years, Sveneld, who served in the
evoday still with Svyatoslav's father, Igor? No, because
Svenekel died: “But one of the warriors, having escaped from
the phalanx of the Romans, struck down Svenekel, the valiant, enormous
"of a tall man who fought bravely in this battle."

It is also said that Svenkel is “the third most worthy”
after Svendoslav", and Sveneld was second. Sveneld
remained alive: it was he who warned the prince who was returning

* In the history of Leo the Deacon, the Russians are called Scythians 63 times, and Rosy -
24, Tauro-Scythians - 21, Itaurians - 9. Ibid. P. 182.
** Ibid. P. 71.
*** Ibid. P. 76.

to his homeland after the conclusion of peace with the Greeks, about the threatening
to that on the Dnieper rapids of danger: “And he said
his father's governor Sveneld said to him: "Go around the rapids, prince,
on horses, for the Pechenegs are standing at the threshold." And he did not listen.
him, and went in boats."

Thus, we have three names:
(1) Svendoslav; (2) Svenekel; (3) Sveneld. Immediately
Their similarity is striking: each has

the root is sven, although the first name is generally accepted
Slavic, and the last two are Varangian (Scandinavian-
skie). But we have already encountered a similar root svan:
in the name of the infamous Swanilda (Swan-ilda)
and, of course, it is impossible not to notice the similarities between
the names of the Russians who lived in the second half of the 10th century, and the Ro-
somonka, who died in the State University of Vladivostok, at V.N. Tatishchev:

Svyatoslav. Sven. Igor, the Russian Tsar, to whom
I'm coming back, the name of Svyatoslav's son is definitely Slavic-
there is, if you pronounce it like in Russian books
written. But Constantine Porphyrogenitus, Kedrin,
Zonaras, John Kuropolat Sfendoslav, Svendsfla-
mind and Svendoslavum wrote why it seems that way,
Apparently, it was not just Slavic, but from the beginning
with a Norman ending and a Slavic ending. Sven in
"It is an integral part of many Norman names."

But at a higher degree of generalization, it is found
We also note that the names of the Russians have the same root as the names
of the area where they lived and which "The Saga of
"Inglinakh" calls Great Sveonia. Apparently,
bridges, the Rus were the largest and most famous tribe

∗ Tatishchev V. N. Collected Works: In 8 volumes. Moscow-Leningrad: Nauka, 1962-
1979. (reissue: M., Ladomir. 1994) T. 3. Part 2. G. 32.

a member of the Vanny (Svan) ethnic group, who occupied
territories of the south-east of Eastern Europe in ancient times
times; it was to the Rus that he addressed himself back in the 17th century BC.
Ezekiel:

And the word of the Lord came to me: “Son of man!
Turn your face to Gog in the land of Magog, the prince of Rosh,
Meshech and Tubal, and prophesied against him, and
say, “Thus says the Lord God: ‘Behold, I am against you,
Gog, prince of Rosh, Meshech and Tubal!

Magog, Tubal and Meshech are the sons of Japheth and, therefore,
Thus, in accordance with the “Table of Peoples” known to us,
"dov" countries that actually existed, successively
neighboring Cimmeria, as the elder brother
of the listed children of Japheth was Gomer (Khimer). Here

the country in whose name there was supposed to be located
the root van is present. This conclusion is obligatory
is the name of the fourth son of Japheth, Javan, who, following
revealed logic, is related to the "Land of the Vanir"
located, according to the Saga of the Inglins, at the mouth of
Tanais (Dona). And this time the ability of "Tables
peoples" to be a noteworthy source
is also found in the fact that the name "Housing
"Ases", located east of Tanais, was deciphered
It is written above as "Ashkenaz", and Ashkenaz was the name of the son
Homer (Chimera).

Thus, the correspondence between the two is revealed.
me completely independent and not connected in any way

* Ezekiel 38:1-3.

** It is believed that in the Pentateuch, “Javan” should be understood as
Greece. Perhaps there is reason to consider the ethnic-
connection between the Greeks and the Vanir.

among themselves by historical sources: the Old Testament
volume and the "Inglin Saga", as well as ethnic unity
Vanir and Aesir and much more than is commonly believed,
the antiquity of the Aesir, mentioned in the "Scripture" under the name
grandson of Japheth Ashkenaz (As-kenaz).

TO)

The name Rosh' (Ros) does not appear among the descendants of Japheth.
that, but there is no doubt that Ezekiel called
people known to him. As a result of the natural division
the division of ethnically related Aesir and Vanir into peoples and
tribes on the historical map of the south of Eastern Europe
dews, blizzards (sleet), snowstorms, and swe-
you), Serbs, Croats, who later also split up
into new ethnic units and formations. At the same time,
The names of tribes have come down to us, proving their past
unity: Albanians (Alans-Vans), Vandals (Vans-Ala-
ny), Gotalans (Goths-Alans); evidence of the above
The widely spread version that has come down to us can also serve as a basis for unity.
a common male name in the Caucasus: Ruslan (Rus-Alan).

The advance of the Aesir and Vanir to the West in the 1st and 4th centuries
led to the emergence of the Polyans and Rus in the Middle Dnieper

Vie, White Russians (Belarus), Russians in Priilmenye
(Novgorod Rus), Rusyns in Transcarpathia, Poles in
Vistula, West and East Paly, Prussians (Borusians) in Central
Europe, the Vandals and Suevi on the Iberian Peninsula,
in North Africa, where, by the way, we find another sub-
confirmation of the ethnic closeness of the Vanir and the Rus: one of
areas of the kingdom formed here by the Vandals,
was called Rusika.

* Let us remember that the Hebrew “sh” is both read and written as “s”.

Let us repeat once again: the migration of tribes to new
places (we are not talking about cyclical, weather-related
milk, the migration of nomadic tribes) was not always the case
absolute: some of them remained at the same
habitats. Regarding the Rus, in addition to those given
above evidence of their residence in the Northern Pricher-
seaside, there are also others that you can ignore
pay attention only if there is a clear unwillingness to see
the actual state of affairs.

The so-called Bertinian Chronicles say that
In 839, the Greek Emperor Theophilus sent an embassy
to Louis the Pious, which included
Kђos oosat FseBap! - i.e. people who called themselves Russians and
sent to Byzantium by their king, called Hakan (gekh
Shogit Sђhasapis iosabsho)'. When asked about the purpose of their arrival
they replied that they wished to return to their homeland through
his, Louis's, land. Suspecting them of being scouts, Lu-
Dovik ordered to find out their true, so to speak, face, and
it turned out that they belonged to the Swedish tribe (eos °
depN$ essse Zieopit)." But if Louis' guests are Swedes (scan-
dinavs), then why do they call their king “khakan”?
It is absolutely certain that the Scandinavians have no such title.
la was not. But the given passage would not have caused such a
disputes that led to nothing, when under Sieopit
"Great, or Cold, Sweden" was called - the one that "to
north of the Black Sea”, and by “rosy” – living in
People of the Northern Black Sea region.

The following news has a similar fate: the author of the 10th century.
Liutprand of Cremona reports that "the Greeks call Ki$$05

* Ibn Rustah, speaking about the “Island of the Rus”, also names their king
Hakan.

** See “Monuments of the History of the Kievan State of the 9th–12th Centuries”. (Collecti
documents prepared for publication by G. E. Kochin). L.: Goslitizdat, 1936.

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the people we call MNMogatappos – by place
residence (a rossiйон Ioci)" and lists the neighbors of the
owls: "Pechenegs, Khazars". Commentators on the above
passages believe that Liutprand was mistaken in calling the Rus
Normans, neighboring the Pechenegs and Khazars,
but what is declared a mistake is that which does not fit into the habit
ideas, which are precisely the wrong ones.
side |

As already noted, the mention of the lower reaches
Don as a river of Rus, north-eastern part of the Black
seas as the seas of the Rus and the location on the Taman Peninsula
the peninsula of the city of Rossiya are direct evidence
the fact that a significant part of the territories of the North-
The Black Sea region belonged to a people named
Russes or Rosses. But we also know that according to the Saga
about the Inglins”, it is in the lower reaches of the Don that
The Dwelling of the Vanirs, which we have only determined, was laid down
as the place of their greatest concentration, assuming
that in fact the Vanir owned all the lands,
wandering towards the north-eastern shore of the Black Sea
(To the Sea of Rus). Thus, the facts given indicate
suggest possible ethnic kinship between the Vanir
and dews, but there are other evidences of this.
an example, in the history of the Kingdom of Urartu, which was called
also the Land of Vanir. At the end of the 30s of the 8th century B.C. in
Urartu formed another dynasty. This fact is not
which is not surprising, but the name of its founder is interesting.
was called Rusa. Judging by the inscription on the statue erected in
Mutsatsir temple and depicting him on a chariot:
"With my two horses and one charioteer my hand
took possession of the royal power of Urartu."

Rusa was a brave and determined man: he and
his successors often opposed other nations

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it was in alliance with the Cimmerians that they provided
the following are the necessary conditions for conquest, as it is
it was, for example, under Rus II in 675 BC in the war with
Phrygian kingdom.

Baths could name themselves after their king
and Russians: there are such examples when a people call themselves by
the name of its outstanding leader, is enough" (in this
In this connection, we recall that the names of the leaders of the chronicled Rus
included the root sven-svan).

Once again turning to toponyms with the root ros,
We note that it is precisely where the Zhi-
the mouth of the Don, the city of Rostov is located. Ver-
these origins of this name are unconvincing, in that
including the most common of them, connecting
him with Rostov the Great. At the same time, only at a distance
50 km north of Lake Van is the city of Rustavi, and not-
You might not notice the almost complete similarity of his name
with Rostov at the mouth of the Don, so we have to decide,
how coincidental is it that on the lands, in ancient times,
cities with names were located near the Vanir,
which there is a combination of ros. But the noted ob-
the state has a continuation:

He (Odin) went first to the west to Gardari-
ki, and then south to the Saxon Country. He had a lot
sons. He took possession of lands throughout the Saxon Country.
and installed his sons as rulers there. Then he
went north to the sea and settled on one
island. It's where it's now called Odi Island.
on Fiona.

* For example, Uzbeks from the name of Khan Uzbek.

Note that practically on the northern mainland
point of the straight line connecting Saxony and the Baltic coast
sea, from where it is a stone's throw to "Odin's Island"
"Fione" (today's Fjon Island), the city is located
Sprout, and again we are faced with the question: is it a coincidence?
association of his name with Rustavi and Rostov, taking into account their geo-
graphic attitude towards the Vanir people as well as
the name of the city of Sven-, located on the island of Fjon
borg (Sven-borg) or on the island of Zealand the city of Roski-
le (Ros-kile)?

I would like to hope that an objective approach to
sequences of historical events associated with
the habitat of the Aesir, Vanir and "other peoples" in the south-east
ke of Europe and their advancement along the well-known path into Scan-
Dinavia will contribute to the understanding of why

There are so many toponyms with Slavic origins in northern Germany
roots", why was there a Slavic-
pagan sanctuary, why is this whole area called
was called Prussia in the past and, finally, why the Finns
Do they call Russians Veneya - Vans?

4

The most important moment in the history of the Vanir-Rus became
the adoption of Christianity by a part of this people and the development
division for this reason into baptized Vanirs (Clav-
Vanir) and Rus, who remained faithful to the religion of their ancestors.
It is needless to remind that even within one ve-
confessions, supporters of its various currents
often become irreconcilable enemies, not to mention
already about believers in the One God and pagans. Up until

∗ For example: Wolgast, Lubeck, Ribnitz, Tetyero, Schwerin (Zwerin).

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the transfer of power in Kievan Rus to the Slavs, the Rus dominate
were found in all spheres of the ethnic group's existence-evidence
We find evidence for this in the PVL:

Kings Leon and Alexander made peace with Ole-
gom, pledged to pay tribute and swore allegiance to each other
gu: they themselves kissed the cross, and Oleg and his men were led away
to swear allegiance to the Russian law, and they swore by their weapons
we live with Perun, our god, and Volos, the god of the steeds.
and they established peace. And Oleg said: "Sew for Rus'
sails made of pavolok, and the Slavs made of kopriny", and it was
so. And he hung his shield on the gates as a sign of victory, and
went from Constantinople. And Rus' raised sails of pavolok,
and the Slavs are coprine, and the wind tore them apart; and they said
Slavs: "Let's take our own thickness, it is not given to the Slavs
"sails made of pavolok".

As we can see, the Slavs were not even considered necessary to be invited.
take the oath, and there is only one reason for this: the Slavs are
those for whom Perun and Volos (Veles) were not, as for the Rus,
"their gods". The attitude of the Rus to the Slavs can be
call it dismissive, but nothing more: no, and
the fact that the Slavs are subordinate to the Rus;
they (and this is obvious) have their own ships and, it is necessary

understand, a separate squad from the Rus. Slavs, distinguished
those who are thirsty for the faith from the Russes continue to
maintain tribal order and discipline, subordinate
following the leader: they grumble, but that's all.

We are presented with the differences between the Rus and the Slavs.
It is reasonable to judge from the already known to us message of Ibn-
Ruste: “They (the Rus) attack the Slavs, they drive up to

*PVL under 907 g.

them on ships, land, take them prisoner,
zut to Khazaran and Bulgar and they sell there..."*

In this much-commented post,
the jerk remained unclear until the end: where are they
(Rus) attack the Slavs"? After all, judging by the text, the Slavs
did not live near the sea coast relatively
not far from the "Island of Rusov", because the given
the quote is taken from the same work of Ibn Rustah, where he told
speaks of the “Island of Rusov”, under which, as it turns out,
moose, it should be understood as the Taman Peninsula (or its
part). But, as already noted with reference to the academician
B. Rybakova, information about the appearance of the Slavs in the North
The Black Sea region “dates back only to the 11th-12th centuries,”
here, of course, we mean the official status
Slavs. But if we proceed from the fact that at the mouth of the Don
there was the Country of the Vanir ("Dwelling of the Vanir"), which,
having accepted Christianity, they began to be called, in contrast to
Rus, Clav van Nami, everything falls into place:
sailing to the shore on ships and seizing the spoils, the Rus'
obstructed by waves completely controlled
They are transported from the northern part of the Black Sea (the Sea of Rus)
captives "to Khazaran and Bulgar and sold there." So
there is no reason for the fact that “the Rus attacked the Slavs”
contradictions.

The Rus' do not behave towards their fellow tribesmen of other faiths.
bound themselves by no moral obligations-
We, on the contrary, are Russian princes and servants of paganism.
The cult saw Christianity as a betrayal of the faith
ancestors and, of course, associated their luck and success with
Perun and Veles, and failures and defeats - with Khri-

* Quoted from: Kuzmin A. G. Where did the Russian land come from? Moscow: Mol-
Daya Guard, 1986. T. P. S. 566-568.

** Rybakov B. Op. cit. P. 344.

st. In this sense, the intention of the Holy Fathers is indicative.
the lava of the loser of the Balkan war to be set on fire
Christian churches in Kyiv. It is this threat that
in the opinion of L. Gumilyov, became the cause of his death: in the already
Christian Kyiv did absolutely nothing,
to free the prince from Pecheneg captivity.

The second (at the end of the 4th century) advance of the Alan-Van
.tribes to the west coincided in time with the beginning of the dis-
the spread of Christianity among them, and therefore
the word "Slavs" that came with the migrants to Europe had
originally negative connotation, retained,
for example, among the Rus' up until the middle of the 10th century. With the transformati
in the same tribes Christianity became dominant
religion happened, which is quite understandable, a change
the meaning of the definition "Slav" to the opposite:
now it indicated belonging to the true,
the faith that defeated paganism and now its bearers
looked with contempt at those who worshiped idols and with
They proudly called themselves Slavs.

Only after the death of Prince Svyatoslav Igor-
vich, a convinced pagan, and the final coming
to power in Kyiv of his Christian opponents (it seems,
contributed to his death) it became possible to officially
the actual Baptism of Rus, which soon took place in 988.
The fact of forced baptism of that part of the Rus'
until now they remained in paganism, is not a secret;
From now on, all Russians become Slavs.

GOD OF CATTLE

Having become the Grand Prince of Kyiv in 980, Vladimir
Peace Svyatoslavich "put the idols on the hill outside the yard
Teremny - Perun is wooden, and his head is silver, and
Us Zlat, and Khorsa Dazhbog, and Stribog, and Simargl, and
"Mokosh".

But after eight years, having made up his mind
he began to baptize Rus by ordering the destruction
idols of pagan gods. And if "Khors, Dazhbog, and
Stribog, Simargl, and Mokosh were cut down and burned.
or, "Perun is wooden, and his head is silver, and his mustache is golden"

tied to a horse's tail, dragged down the mountain and thrown
to Pochaina, a tributary of the Dnieper. But this is not the end of the matter.
moose: was ordered to accompany the one floating downstream
a wooden statue and make sure it doesn't stick to the shore,
until it leaves the borders of Rus'. The current washed up the hole
bent god to the land somewhere in the area of rapids and this place,
associated in folk memory with Perun, received the name
title "Perun's Sandbank".

Idols, first revived and then overthrown
they are attributed to the pagan pantheon of the Slavs, and it is proven
A lot is devoted to the existence of such belonging.
work. But here's what's interesting: linguistic analysis
Liz revealed that in the Kiev pantheon, updated by
Vladimir's order in 980: (1) Khors – similar to

*PVL under 980 g.

how the ancient Aesir called their god: Khors – good;
(2) Simargl – similar to the name of a divine bird
Iranian mythology – Senmarg; (3) Stribog – like
Iranian sribaga.

At the same time, it is completely unclear why among
the chronicle does not mention the dethroned gods of Volos,
which in its ritual significance is in no way
was inferior to Perun and, of course, surpassed the others mentioned.
mentioned idols. In the works devoted to paganism
Ancient Rus, it is noted that the idols of Volos are always
were located separately from their “brothers” and, as a rule,
in the lower part of the settlements – on the banks of reservoirs. This
it is possible to explain the absence of the idol of Volos "on the hill
outside the courtyard of the tower”, but not in general the silence about it in
connections with the events described.

However, in the Life of Vladimir it is said that he is not Peru-
here, and “He ordered the hair of the idol... to be thrown into the Pochaina River,” and
If Perunova shoal is known only from the chronicle legend,
where, that is the name of the village of Voloskoe, which still exists today
in the area of the former Dnieper rapids can be considered
proof that the said execution was carried out
were exterminated precisely with Volos, and not with Perun. In Novgorod
the act of renouncing the old faith, one must assume, took place
it happened in a similar scenario and also in relation to
Volosu, judging by the location of the idol: "Vladimir
he placed Dobrynya, his uncle, in Novgorod. And, having come to
Novgorod, Dobrynya erected an idol over the Volga River

"and the Novgorodians brought sacrifices to him as to a god."

How can such cultic isolation be explained?
Hair and individual (one might say ceremonial-
(al) approach to its sculpture? Let's agree that it is far

*PVL under 980 g.

it is not the same to chop up, burn or melt down whole and
safety on the water, and even with an escort? The answer to these
there are no questions, just as there is no answer to the question of what was included
in, so to speak, the “function” of Volos?

It would seem that everything is clear with this: he is a “beast.”
god", and his name along with the name of Perun, as it is said
In the Tale of Bygone Years, Russian princes swear:

In the summer of 6415 (907). The kings Leon and Alexander
made peace with Oleg, pledged to pay tribute and
they swore allegiance to each other: they themselves kissed the cross, and Oleg with
his husbands led him to swear allegiance to Russian law, and
they swore by their weapons and Perun, their god, and
Volos, the god of cattle, and established peace.

Summer 6479 (971). If we do not observe anything
from what was said earlier, let me Svyatoslav. - A.G.) and those who
with me and under me, we will be cursed by God, in which
we believe in Perun and in Volos, the god of cattle, and let us
yellow as gold, and we will be cut down by our own weapons.

B. A. Rybakov expresses his point of view on the fact that
Why is Volos called the "cattle god":

Veles was the god of wealth, cattle breeding, maybe
be fruitful. Expression of the idea of wealth in
through the polysemantic word "Cattle" (equal to
(meaning Latin resita cattle, wealth) leads us to
a very specific historical era when
the main wealth of the tribe was cattle, herds
cattle, "beef", i.e. in bronze
century.

* Rybakov B. A. Paganism of the ancient Slavs. Moscow: Nauka, 1980. P. 138.

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There are researchers who erect a cult of Volos
to an even more ancient cult of forest predators (mainly
(in other words, a bear), from which, to a large extent,
the preservation of the herd depended on the penalty. Others believe that
Volos' "powers" extend beyond the donor or
the extortionist of "cattle" in the sense of "wealth", but spread
rise to the position of ruler of the kingdom
dead – that's why the places of worship of Volos are always
were located in the lowest parts of cities and villages
NIY.

Historians have also noted that Volos
is contrasted with Perun; this follows even from the texts
the above mentioned treaties between the Russians and the Greeks:
Russians swear by their weapons and Perun, their
god, and Volos, the god of cattle." And what, Volos is not "OURS"
God? And why is it constantly specified that Volos is a god?
cattle without such clarification regarding Perun,
personifying the heavenly powers?

However, the location of the temples of Perun on a hill
this did not mean any kind of superiority over
Hair: they are equivalent and equally important even with the exact
ki of the ritual of the oath. In the end it was pre-
It is customary to consider Perun as the patron saint of the prince and his friends.
women, and Volos – other fellow tribesmen, that is, on the
in the temporary language the above oath words
would look something like this: “...we swear by force
weapons, the power of the army and the welfare of the people...". With such an ex-
we could agree with the water if it weren't for some
some circumstances that become clear already when reading
text of PVL:

Oleg, having moved a little away from the capital, began to move
peace talks with the Greek kings Leon and Alex-

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sandrom and sent to them in the capital of Charles, Farlaf,
Vermuda, Rulava and Stemida with the words: “Pay-
"You give me tribute." And the Greeks said: "Whatever you want, we will give you.
you".

As we can see, in the delegation to the Greek kings there is not even single representative of the Slavs, and the attitude towards them Oleg (as already noted above) can be described without exaggeration to call it dismissive; let us recall:

And Oleg said: “Sew sails from the pine for Rus'. lock, and to the Slavs, koprinnye,” and so it was. And he hung his shield on the gates as a sign of victory, and went from the Tsar- hail. And Rus' raised sails of pavolok, and the Slavs coprine trees, and the wind tore them apart; and the Slavs said: "Let's take our thick sails, the Slavs are not given sails from pavolok»"",

Is it worth it, having found out the given chronicle details? of course, to consider the Greeks so naive that Oleg's oath they would not have perceived the Slavic gods as mockery. ku? The answer is obvious: Perun and Volos are the gods of the Rus, and not Slavs.

The Life of Abraham of Rostov says that "Chudsky end of Rostov (meaning Rostov the Great) worshiped the stone idol, Veles." Let us recall that Ro- stoves, in the name of which we see the root ros existed even before the calling of the Varangians:

Two years later, Sineus and his brother Tru- thief. And Rurik alone took over all the power and began to distribute

*PVL under 907 g.
**PVL under 907 g.

to their men cities: to one Polotsk, to another Rostov, to another gomu Beloozero. The Varangians in these cities are finders, and The indigenous population in Novgorod is Slovene, in Polotsk ke - Krivichi, in Rostov - Merya, in Beloozero - Ves, in Murom - Muroma, and over all of them Ryu- ruled "Rick".

That Volos is in any case not a Slavic god, The following also testifies:

The local Finno-Ugric communities are especially distinct.

nor are they traced in the "Tale of the Construction of the City"
Yaroslavl" - a late source (13th century), but I have
we are looking for an ancient basis. In the "Tale", in particular,
it says: “And there was a settlement called Medvezhiy
corner, in which there are inhabitants, people of pagan faiths -
the heathens are evil... The idol to whom these people bowed down became
Volos, that is, the cattle god."

Let us once again pay attention to this detail:
naya Volosa, the chronicler necessarily clarifies its main thing,
I suppose the purpose is "god of cattle" without doing this
in relation to other idols, as if not sure: they know
Will his future readers understand the true “responsibilities” of Volo-
sa. And maybe Nestor himself doubted the correctness of
the definition of Volos's "profession", because from the moment
when Oleg "hung his shield on the gates as a sign of victory,"
and before the time of the birth of the PVL, more time passed
more than three (!) centuries? There are good reasons for such a doubt.
grounds.

*PVL. Under 862.
** Dubov I. V. Controversial issues of the ethnic history of the north-eastern
ny Rus [10th-13th centuries // Questions of History. 1990. No. 5. P. 15.

It has been proven that the basis of the East Slavic chronicles
these are foreign-language historical sources,
in particular, Bulgarian, German, Scandinavian,
translation into Russian could not be avoided
many inaccuracies and errors. When considering the translation,
the chronicler set out his version of his understanding, then
which turned into a canon.

But if Volos, as it turns out, is the god of the Rus, and not the Slav-
Vyan, then information about it should have come to the Slavs
to the Russian chronicler from the same place where the information about
Rurik, Sineus, Truvor, Oleg, and, therefore,
There could also have been an error in relation to Volos
translation, consisting of incorrect interpretation
words defining the sphere of influence of an idol are found in
I mean the word “cattle”.

In Russian, "cattle" refers to domestic animals.
animals, the number of which, according to B. Rybakov,
served as an indicator of the level of wealth of their owners
tsa, indicating the possibility of feeding a certain
number of mouths. It is clear that the deity from whom

on which the safety of livestock depended, was associated with the
milits and was considered one of the most important in pagan
pantheon along with those who gave light, heat, rain or
helped defeat enemies. So it is unclear why
There was no place for the hair "on the hill outside the courtyard of the tower-
"nago", where the future baptizer of Rus "set up idols"
other gods.

But perhaps the definition "scotium" does not mean
pets, or something else?

Manuscript "E" of the Anglo-Saxon Chronicle clearly
It is said that "cattle" are Scythians. "Cattle" is phonetically
chesno similar to "sketes", and "sketes" was the name given to the Scythians
Greeks. We read about this from D. I. Ilovaisky: “...the Greeks

"Sketes" could be a modification of the word "Getae" or
"Gitae" with the prefix "s" according to the Aeolian pronunciation,
was already expressed by Salmasius, the Leiden professor
"Rum in the 17th century."

In the Old Russian language, the word "sketes" was much
more common than "Scythians": it is believed that
the etymology of the words "wanderer" and "skete" is associated with nomadism
way of life of the "sketes". |

Thus, the definition of "scotium" can be
presented as an ethnonym and, therefore, Volos is a god
people called "cattle".

But it is also well known that the Greeks of the ancient Rus
called Scythians or Taurian Scythians: Taurian
Scythians, and Tavria (Taurida) were the names of the lands of Se-
faithful to the Black Sea region.

Apparently, "cattle", since they are
leny from others, were one of the most significant and
known beyond the borders of their habitat of the Rus tribes.
To substantiate this assumption, let us turn to the ci-
tate, describing the characteristics of the ancient Rus: “They
tall, stately and bold in attacks. But
on horseback they do not show courage, and all their raids and
“The moves are made on ships.”

This general observation is based on many
other evidence from which it follows that the ancients
The Rus were a seafaring people who lived on the coast
the sea of Rus', on the island of Rus' with its capital in the city

Russia, that is, in the northern part of the current Taman-
peninsula. But in that case, the Russian seafarers

* Ilovaisky D. I. The Beginning of Rus. Research on the Beginning of Rus. Instead Introduction to Russian history. Moscow: AST, 2002. G. MI. P. 7.

** Quoted from: Kuzmin A. G. Where did the Russian land come from... M.: Molo-
Daya Guard, 1986. T. P. S. 566-568.

in accordance with the laws of the pagan religion must
there was to be a "Poseidon" of its own, which would have
others sought help and support and the wrath of which would
were afraid. The ancient Rus' had Volos as such a god,
god of cattle, because the word "cattle" also meant
a flat-bottomed vessel designed for navigation
rivers and along the sea coasts, that is, adapted
for actions both within continents and for attacks on
sea villages. An important advantage of such vessels
it was possible to drag them around
drier in interfluves or in places of natural waters
obstacles (rapids, shallows), placing them on special
platforms equipped with rollers or wheels.
The evidence in favor of this assumption is
and what researchers of religious cults associate
Volos with the Christian Saint Nicholas, who is considered
also become the patron saint of sailors, which is completely
it is definitely said in the epic about the "Kaliki perekho-
"live."

Doubt that "scotium" refers to animals
arises if you have an idea about the Country of Cattle.
The "cattle" people, known to us as Scots, retained
nil historical memory of ancestors who came to the se-
faith of Europe from Scythia and first settled the present-
Ireland, and then finally settled
in Scotland.

From the Book of the Conquests of Ireland:

Noble descendant of Ugaine,

How can we learn the story of Ireland?
Came from Scythia

Feinius Farside himself,

Nel reached Egypt,

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Pharaoh on campaigns,
The conception of the father of all, Gaidil,
The name Scott was known everywhere.

Obviously, (let us repeat) the ethnonym is “Rosy-Rosomony”
was a general name for several tribes, each
each of which had its own family name.

There are still some preserved in Ireland today
toponyms with the root ros: Rosver, Roscrea, Rosiomon,
former, according to old maps of Scotland, the center-
trom of the Rosomonov region. On the map of Scotland of the 13th century,
given in the "Great Chronicle" of Matthew of Paris
there is a region called ËO5".

Thus, the result of the above should be
it follows that Volos, according to the beliefs of the ancients,
among them, the Rus, controlled the water element, and everything depended on him.
good luck in expeditions made on cattle ships.

After the death of Prince Svyatoslav, power in Kyiv was transferred
decided to become a Christian Slav. Pagan idols are not
depending on their ethnicity, they were low-
overthrown, and in fixed documents and popular
Only the most general information about them has been preserved in memory.
nija. An example of this can be the remaining
undeciphered, based on the traditional version,
cult duties of Volos. "God of cattle" was resurrected
accepted by the chronicler in an interpretation understandable to him,
which later became generally accepted, although it should be noted
It should be noted that the ancient Rus were not cor-

∗ Quoted from: Legends and Myths of Medieval Ireland. Ed. by G.K.
Kosikova. Compilation, translation, introduction and commentary.
rii S. V. Shkunaev. M.: Publishing House of Moscow University,

1991. P.7.
∗ English medieval sources of the 9th-11th centuries. Moscow: Nauka, 1979.

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nomadic herders, but warrior-seafarers, for
which cattle could not be the main target of production and sym-
ox of wealth.

Inland settlements in ancient times
sti were usually founded on the high banks of rivers
and reservoirs - that's why the temple of the heavenly patron
Rus Volos, located in now understandable
reasons near the water, were always at the bottom,
relation to the center, part of the city. It becomes clear
and why the idol of Veles was not chopped up and
burned, but thrown into the river and accompanied until the beginning of the day-
provsky rapids, where it was simply abandoned. Probably,
Vladimir the Baptizer of Rus was still afraid of revenge
Hair.

And such an important remark: in the western and southern
Slavs of those gods who appear in the so-called
in the pantheon of Vladimir, there was none. It is unlikely that anyone
in a sober mind and clear memory will assert that
a single ethnic group had different gods; this fact was once again confirmed
shows that the gods of Vladimir are the gods of the Rus. But why?
mu is the head of the Slavic (as is commonly believed) state
decided to renew the temples of the Russian gods?

There is an answer to this question, but it is in another book."

* Gaysinsky A. Unknown history of Rus'. SPb.: Nestor-History, 2008.

Chapter Sh

Canaanite

There is a mystery in the history of the Jews that has already been
they practically don't do it because there is no prospect
its solution. Actually, this riddle cannot be considered
to be related only to the history of the Jews, in the same vein
it also concerns the history of Europe:

In Jewish medieval sources, Eastern
Europe (up to Prague) was called Canaan; scientists
At that time, the Slavs were mythologically associated with the
tatelami of the biblical Canaan and the Slavic language in
"They called them Canaanites."

In the "Lives" of the creators of Slavic writing

Cyril and Methodius are said to have led
the episcopal see "in the city of Canaan".

Well really, what is the connection between the Slavs and
Canaan, located several thousand kilometers away,
meters from the Dnieper backwaters and Danube plains
two and a half thousand years before the Slavs
were mentioned in history under their own names?

* KEE. Article “Russia. Jews on the territory of Ancient Rus' before the KhSU century.”
** Barats G. Collected works on the issue of the Jewish element in memory
Nikah of Old Russian Literature. Parikh, 1927.

Attempts to resolve this problem have been noted
above, did not give any convincing answer.
result and were reduced to recognition or "mythological
connection" definitions Canaan, Canaanite in relation to
to the Slavs, or to the meaning that among the Slavs
Jews lived better during this period than in other
countries, so the Jews associated the lands of the Slavs with the long
lost and beautiful homeland in their minds.
In this sense, Bohemia and Moravia were called Canaan,
where the Jewish community has lived for a long time in conditions of significant
relatively better than in the German lands. But why pa-
The descendants of Israel associated the memory of the glorious past with
Canaan, and not with the land of Israel?

2

According to the Canaanite-Hamite Bible:

The sons of Ham: Cush, Mizraim Fut and Canaan. From Hanaa-
born were: Sidon, the firstborn, Heth, the Jebusite, Amor-
Rey, Gergesa, Evey, Arkey, Siney, Arvadey, Tsemerey
and Himath. Subsequently, the Canaanite tribes scattered
yalis. |

And the borders of Canaan were from Sidon to Geraar until
Gaza, from here to Sodom, Gomorrah Admah and Zeboim to
"Lashie".

Canaanite settlement sites listed in 10th
chapter, recorded, as was said earlier, on mo-

the time of its writing or in the foreseeable future for the author
shlom, but let’s pay attention to the special place of Canaan

* Gen. 10:6, 15–19.

in the book of Genesis: his name is distinguished from the names of his sons
Hama: “The sons of Noah who came out of the ark were: Shem,
Ham and Japheth. Now Ham was the father of Canaan."

And again Canaan is spoken of in connection with the well-known
the episode when Noah “drank wine and became drunk and lay
naked in his tent" and Ham, the father of Canaan, saw
nakedness of his father and, going out, told his two brothers
"your own."

Although Canaan was only the fourth son of Ham,
for some reason it is he who is mentioned, although there is no hint of anything
to his presence at the said event, nor to that,
Why did Noah curse the innocent Canaan:

And he said, Cursed be Canaan; the servant of servants shall he be cursed.
tiev of his own. Then he said: blessed be the Lord God of the Si-
mov; Canaan will be his slave. May God extend
Japheth; and let him rejoice in the tents of Shem. Canaan
“and he will be his slave.”

These words also gave rise to one of the assumptions,
explaining why the Jews called the Slavic language
Canaanite: according to this assumption, the Slavs are
These are the descendants of the Canaanites who were expelled by the successor of Moses
Jesus Navin from Canaan conquered by the Jews. But
when, in turn, the Jews were also expelled from Ha-
naana and in the process of migration began to coexist with the sl-
in Europe, the Old Testament curse was remembered,
because in many European languages the word "Slav-
"nin" is similar to the word "slave": $[aʍe in English, sɬiapo
in Italian, zKaie in medieval Latin, esciaɻpe

* Gen. 9:18.
** Gen. 9:22.
*** Gen. 9:25–27.

in French, $a/ in Swedish, 5KIajos in Greek. This is
is associated with the fact that a large number of slaves in Europe (and not
only in Europe) came from the Slavs.'

As for the Jews, calling the Slavs Canaanites, and the Slavs
the language is “Canaanite”, the Jews could not help but know about
close relationship between the Canaanite language and Hebrew. After all,

Canaanite languages, Canaanite languages, languages of Se-
“mites”, who inhabited the area between the 3rd and 2nd millennia B.C.
the Mediterranean Sea and Mesopotamia. According to
According to a number of scholars, the Canaanite languages include ancient
Western Canaanite, Ugaritic, Amorite
sian language and Hebrew (ancient Hebrew) which is derived from them.
Rai), Phoenician and Moabite languages.
Together with the Aramaic language, the Canaanite language
form the northwestern subgroup of the Semitic languages
kov. Old West Canaanite (Old Canaanite)
language - a set of dialects of the beginning and middle
2nd millennium BC e., known from glosses in Akkadian
texts from Tel el-Amarna (Egypt), according to Canaanite
borrowings in the Egyptian language (Hyksos era)
and later times) and inscriptions made by the si-
Naic-Palestinian alphabetic script (Sinai).
The Amorite language is known by its proper names in
Akkadian monuments of the 1st half of the 2nd millennium BC,
Moabite language - according to an inscription from the 9th century BC (south-east
the exact shore of the Dead Sea). The only living
The Canaanite language is Hebrew."

* For more details, see the chapter “Slavs”.
** Canaanites are Hamites. An example of the fact that the concepts of “ethnicity” and “la

are directly dependent.
*** TSB. Article "Canaanites".

There in the article “Canaanites” it is indicated that “Canaanites
spoke dialects of the same Semitic language
ka - ancient Canaanite, very close to Hebrew-
"biblical."

Z

But in the time interval between existence
between the ancient Hebrew kingdoms and the current state
Israel Hebrew has never been a language of everyday life
communication of Jews. In the countries of the Diaspora, such became,
as a rule, "combined" languages, including
It includes words from local dialects and Hebrew in a variety of
, relationships that do not meet any rules.

Yiddish occupies a special place among many such
"local" Jewish languages, because in Yiddish before
about 12 million people spoke at the beginning of World War II
people - 80% of the total world population of Jews.
The most general description of Yiddish is this: Yiddish is related to
belongs to the Germanic group of languages, its grammar is pre-
mainly Germanic, and the vocabulary consists of
approximately 65% of words are of German origin, 25%
Slavic, 10% Hebrew and Aramaic.

Being absolutely confident in the German foundation
Yiddish, the linguists who studied it initially put
the only question is: in which region of Germany is this
language originated? It is useful to trace how over time
The answer to this question changed over time.

The first theory relies on a number of scientific evidences,

which give reason to believe that more than a thousand years ago
back in a small area surrounding the place of the depression

the river Main into the river Rhine, the Yiddish language was born. The found-
The founder of this theory is Max Weinreich. He developed his theory
sets out in the fundamental four-volume “History of Language”
Yiddish". In his opinion, Yiddish, characterized by stable
a combination of Germanic and Semitic elements with the addition of
the development of the living Slavic language characteristic of Eastern Europe
humor, arose in the western regions of Germany, where he lived
Gershon Ben-Yehuda (960-1028), whom M. Weinreich considers
is the founder of the Ashkenazi Jewish civilization.

The second theory is that Yiddish did not originate in the Rhineland.
areas, and in places around the Danube and Elbe rivers. The basis-
The basis of this theory is the fact that already in the 11th century.
Jews lived in Rotenberg, and in that area there was a Jewish
The Reichsquarter is the oldest in Germany (11th century).

Rabbi Yehudi Hasid (1150–1217) lived in this quarter.
leader of the Hasidic Ashkenaz movement. To this theory
one of the founders of Zionism in Ger–
mania, Theodore Zlocisky (1874–1973), a fan of the NOVA
Yiddish literature. In 1910 he published a two-volume
an anthology of Yiddish literature translated into German
language.

At the Oxford Scientific Conference on Pro–
Blemam Yiddish in 1979 world-famous linguist
Robert King, who became interested in Yiddish under
influenced by W. Weinreich, based on the collected data
nykh claimed that Yiddish was not influenced by dialect
West Germany. In the 80s and early 90s, R. King published
A number of works on the Semitic elements in Yiddish and their
Distribution among Ashkenazi: all dialects of Yiddish
come from the eastern part of the Ashkenaz region (terri–
territory, populated in the 11th century by Jews). In 1985, at a conference
almost all participants in Oxford on the basis of

their own studies agreed that
that Yiddish was born in the southeastern territories of Ger–
mania, and not in the Rhine region."

Matthias Mises came to a similar conclusion – one
Among the most famous researchers of the Yiddish language:

The Yiddish language lacks linguistic components.
Nents related to the German language from the border
areas shared with France. Not a single word of all
list of specific words of Mosel-Frankish
origin, compiled by J. A. Ballas is not
fell into the Yiddish dictionary. Even the central regions of Za–
western Germany, located around Frankfurt,
did not contribute to the formation of Yiddish... Western
Germany took no part in its formation at all.
ing... Will it not turn out that the generally accepted idea
the idea that German Jews once came
Did you cross the Rhine from France by mistake? History
German Jews, Ashkenazi Jewry should be
revised. Historians' mistakes are often corrected–
linguists. The traditional view on immigration
Ashkenazi Jews from France to the East belong to
categories of historical errors awaiting correction
"leniency". |

Tel Aviv University Professor Paul Weck-
Sler put forward his own version of the origin of Yiddish,
relying on the linguistic rule that lexicon-
ka of one language can pass into another without any special

* Tulper E. Theories of the origin of the Yiddish language. [Electronic re-
resource hïp://yyyr.jeмtiyerse.rи/]
** Mises M. The Yiddish Language. Berlin-Vienna, 1924. P. 272.

difficulties, but the grammar and pronunciation features
the words and create the concept that is called
"language barrier." Wexler believes that with Ger-
The lexical structure of Yiddish is based on
Slavic syntax and phonetics and, therefore, Ashkenazi
Ziysk Jews have Slavic ethnic roots,
which are mixed with Germanic and Turkic. Interestingly
but Wikipedia's note on this matter:

Wechsler's theory has not gained support in the scientific community.
society. In academic circles (including Tel Aviv University
University, where P. Wexler works) she considers-
as a curiosity generated by its own political
the author's views. At the same time, some researchers
believe that the role of the Slavic component in Yiddish may be
but somewhat more significant than previously thought."

One can have any attitude towards the personality of Paul Veeck.
slera and condemn his political views, however
the doubts of the linguist Wexler in the German pro-
the origin of Yiddish is explainable. In any case, even
his most serious opponents admit that the
arguments put forward by Veksler in favor of the Slavic version and
The conclusions from the point of view of linguistics are not unfounded.

As you can see, theories of Yiddish education are moving forward
it to the south-east of Europe - the lands in the Early Middle Ages
kovye belonged to the Slavs. And the one already familiar to us
Abraham Polak "pushed" Yiddish even further to the east:

Early Yiddish originated in the Gothic regions of the Khazars.
Crimea. The living conditions there could not but cause

∗ Wikipedia. Article "Yiddish".

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a combination of German and Jewish elements brought to life
hundreds of years before the settlements appeared in Poland and Li-
"in the Tovskom kingdoms."

And finally, such an interesting detail: the word “to pray-
"sya", fundamental to any religion, in Yiddish
has the appearance of a long time ago. The root that forms this word is not Ger-
Mansky, not Hebrew and not Slavic.

But there is another aspect of the connection between the concepts-
we "Canaanite language" and "Slavic language": far
beyond the statistical probability of the drug
the linguistic similarity of Hebrew with the Slavic languages (in
features, with Russian and Ukrainian); it is important
It should be noted that this similarity fully applies to
to the so-called conservative vocabulary associated with
the life and traditions of native speakers.

What if the Slavs really are the after-
kami Canaanites? In that case, confirmation of this,
seemingly unfounded assumption,
must also demonstrate comparative analysis
Slavic languages with Canaanite, and the possibility for
there is such a comparison. And the criterion of truth for us is
serves to determine the degree of relationship between languages, made
Director of the Institute of Linguistics of the Russian Academy of
of sciences by academician A. Zaliznyak:

It is clear that the closer the relationship between two languages, the
more often there will be pairs of historically related
words, say, similar words from Russian and Ukrainian
in the overwhelming majority of cases
belong precisely to the first category. On the contrary,

∗ Polak A. Transformation of the Khazars into Jews // Jerusalem: Zion. 1941. Ch. 9.

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with a relatively distant relationship, as between the English-
sky and Russian, the proportion of such pairs is small. In the case
unrelated languages, naturally, will not be in-

"generally".

For greater persuasiveness, let us add to the statement
according to the Russian scientist's statement on this matter
his French colleague A. Meillet:

Two languages are called related when they both
are the results of two different evolutions of the same
of the same language that was in use before."

So, in order to identify the possible indicated genus-
The peculiarities of languages from the "Slavic side" are involved
Russian and Ukrainian, and with "Canaanite" - "the only
The new living Canaanite language is Hebrew."

4

Having moved to his historical homeland and acquired
having turned to Hebrew, the inhabitants of the "Jewish national-
"The former Soviet republics were surprised to discover
they thought that some words from the "great and mighty"
having similar semantic content with the word
your ancestral language, are also similar phonetically. Some
of the newcomers, they limited themselves to what they
shared their discovery with family and friends, but

+ Zaliznyak A. On professional and amateur linguistics //
Science and Life. 2009. No. 1-2.
** Meye A. Introduction to the comparative study of Indo-European languages
kov. M.-L., 1938.
***+ TSB. Canaanites.

others, more active, began to pester the editors of the Russian
multilingual publications and radio stations are not only numerous
not only by telephone calls, but also by written
the results of their observations. Naturally,
to the linguistic specialists invited by the above-mentioned
by editorial staff to provide advice to readers and
listeners, it was difficult to explain to doctors, mechanics
and plumbers all those metamorphoses that it undergoes
word, migrating from one language to another. Explanations,
as a rule, they ended with reasonable advice or even

with a frank call “not to get involved in things you don’t understand.”
"You have." But is it possible to find a way to deal with different
kind of curious, violating the boundaries of others
professions instead of dealing with problems
their own, and even those who role-played such unceremoniously
mononess?

In Russian, and especially in Ukrainian,
dared another amateur to object to the professor of phi-
lologies, - such a number of similar Jewish
words that this fact can only be explained by long-term
and close contacts between these peoples,
going beyond the scope of mere trade relations, and indeed
what kind of trade relations between Jews and Russians
we can say that if at the time of the formation of Kiev-
the Jews have had a state in Rus' for a long time now and
didn't have your own?

Indeed, with Tatar words in Russian
language and slanted eyes of many of those who are without a shadow
doubts consider themselves Slavs, everything is clear: almost
400 years of joint, albeit forced, coexistence
the events could not pass and did not pass without a trace. But

what to do with the fact that in Russian and Ukrainian languages there are words
with Hebrew horses no less, and even more, than the same
Tatar-Mongol?

At one of the meetings in the club of new repatriates, already
being the author of a small book published in Jerusalem,
"Jews, Russians, Slavs" cookies, I told the attendees
speaking about his version of the history of the Jewish Diaspora
Eastern Europe and touched on the topic of the similarity of many
words in Russian and Hebrew.

A remark from a middle-aged man who, as it seems to me,
seemed to listen to me with interest, was not unexpected:

- All this, you know, is a manipulation, a play on words. It has come to this
that even the “criminal” Russian slang is associated with Hebrew!

- Let's leave the jargon, although I also find its connection
The Hebrew part seems justified, there are others
examples. By the way, where are you from, if it's not a secret? - this one
The question was not idle: I wanted to understand what the language environment was like

my opponent is closer and more understandable.

– No, it's not a secret. Before repatriation, I lived in Ukraine in the city.
of the Bershad family.

My task was simplified by chance.

– In that case, you can probably explain what it means.
He remembers the word "bershad", from which the name of the city comes.

My opponent thought for a moment, then looked questioningly.
at the woman sitting next to him, obviously his wife:

– I never thought about it; but really,
Where did "Bershad" come from?

– Maybe someone here has an answer to this question.
this question? I asked, as is customary in such cases,

to the audience, knowing that the origin of the toponym "Bershad"
unknown:

“The name of the city is old and opaque, and the meaning is not clear.
is still encrypted. Some people think that the name is appropriate
from the Turkic "breg" – protection, others believe that the name
comes from the Tatar "beresh" – razor. There is a legend
about the governor's daughter, Bershada, who led the defense of the city
yes from the Tatars. There is also such an explanation – the name is similar
from the surname of a German – Bernsch, who was the first to start building-
"ku settlement".

A variety of assumptions have been made about
origin of the toponym "Bershad": from Tatar or Turkish
go name before the name of the plant, but all of them after the joint
The discussions were found to be unconvincing.

– In that case, let me offer you my thoughts.
expressions that can also be declared a “play on words”, but nevertheless
no less in Hebrew beer is a well, and shade is a field, steppe and
so Bershad is “Beer-shade” – “well in the steppe” (exactly
no, steppe well). Near the steppe wells of the settlement,
for obvious reasons , they arose in the same way as near the oasis
owls in the deserts.

If a verbatim record of this meeting had been kept,
chi, then its subsequent moment should be marked as
"revival in the hall."

An example with Bershad in proper names of geographers
physical on the territory of Ukraine is not unique;
It is important to note the fact that we have in mind
Only those names that have no explanation are used

∗ Wikipedia. Article "Bershad".

in Slavic languages, which gives the right to address others
including Hebrew.

Of course, the historical background must be presented.
the rationale for such an appeal: yes, it is quite explicable
nims based on the chronicle message about the “call-
research institutes of the Varangians" searches in the Russian language for words from Sca
ic (Norman) roots. Nevertheless, the result-
you such a search - the most unexpected in the sense of very
their insignificant presence in the Russian language, which became
one of the most important arguments of the "anti-Normanists";
on the contrary, the above-mentioned contacts of the Tatar-Mongols and
Russians are also convincing from a linguistic point of view.

As for Hebrew, its influence on East Slavic
languages, if we follow the official version of the settlement
Jews in the center of Eastern Europe, can be explained
only by abundance in the territory of Ukraine, Belarus and
Poland Jewish shtetls formed as a result of
due to the migration to the east, mainly of German Jews
nii, fleeing from the pogroms associated with the Crusades
hikes. And not only in small towns, but in many large ones
In the cities of these countries, the Jewish community was significant.
tel. Let us emphasize that this is the official version.

At the same time, there is a circumstance that compels
doubt that the penetration of Hebrew words into
Russian and Ukrainian languages seemed to have such
understandable reason: the cognate Hebrew words
similar semantic content existed among the Russians
and Ukrainians much earlier than the time when they
The former inhabitants of the Rhine valleys became neighbors.

But let's begin, perhaps, with the intended comparison,
having taken into account one of its important conditions. It consists in the fact that
It is necessary to take into account the fact that Hebrew has letters with double

phonetics:

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shin is read and pronounced both as sh and as s.
bet is read and pronounced both as b and as v

fey is read and pronounced both as f and as p.

tav in Ashkenazi pronunciation is pronounced as s.

The condition of the so-called must also be taken into account
pronunciation ease when a combination of certain letters
difficult to pronounce in a particular language."
this either changes the order of sounds, or there is a difference between them
are intermediate, facilitating pronunciation,
which makes it much more difficult to identify words.

7

The word "sovereign" is derived from the verb "to gossip" -
"to talk, to discuss", close in meaning to "to judge, to discuss"
"to judge."

The sovereign is the one whose judgment is decisive.
Those people close to the sovereign, with whom he considered it possible
those who could discuss something were called “sir” and “sud-
"rynya".

But the connection seems much more convincing.
zate "sovereign" with the Hebrew verb lsader - "to do"
order, to put in order". From this verb is formed
verbal noun has-sudar - "establish-
"the order that prevails."

The historical basis for this approach is
the well-known fact that the Middle Dnieper region is much
earlier than “and they went across the sea to the Varangians, to the Rus”,
moose under the rule of the Khazars, who, as is well known, had direct
attitude towards Jews. Viceroy of the Khazar Khaganate,

* For example, in Hebrew the combination "tsh" will always be changed to "sht".

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establishing order in the territory entrusted to him
rii, was called "sovereign".

The sovereign, in addition to other duties, appointed
measures and forms of tribute and those who carried out this important task on the ground.
the most important function of economic coercion.

The word knas, which has the meaning in modern Hebrew,
the meaning of "fine" continues the much more ancient one -
"Dan'", that is, the word knas could be used to refer to someone who
collected tribute. It is quite probable and reasonable that such a
responsible to the "sovereign" for collecting tribute in each
the tribe had its leader, hence the "prince".

This title, which appears in the most ancient Russian
historical documents, based on the Varangian
the Tale of Bygone Years,
dat from the Norwegian "konung", although to convince us of the phonetic
the tic similarity between "konung" and "prince" will not be taken
one serious linguist.

Of course, the period of existence of the specified hierarchy
hii had to be long enough for
so that the words "sovereign" and "prince" would be considered
originally Russian.

The word "king" can also be linked to Hebrew,
in which sar, adapted to the modern "mi-
"nistr", actually means "ruler". By the way,
one of the most famous Russian rulers,
the third appanage prince of Moscow, Ivan Danilovich,
whom historians call "the collector of Russian
lands", had to his official name bailiff-
ku "Kalita". Well, how can one not see the Hebrew klita here -
"to absorb, to take in", especially since Iva's native language is
Danilovich does not explain the origin of his honor-
nickname. In

Boyarin. Let's start with the encyclopedic article:

Boyar (boyarynya, boyars) - in the narrow sense the highest
layer of feudal society in the 10th-13th centuries in Kyiv
Rus', Moscow Principality, Bulgaria, Moldavia
principality, Wallachia, since the 13th century in Romania."

And one more dictionary entry:

The origin of the word "boyar" is not fully understood.
neno. According to one version, it comes from the Slavic
the words "boy" - warrior, or "boliy" - big, according to others
goy - from the Turkic word "bayar" - nobleman, rich
husband, master, thirdly - from the Icelandic "boear-
"men" - a noble person, according to the fourth from late Latin
bago is a word of Frankish origin with the original
the initial meaning is a person, a man. In church
books the spelling Bolyarin was used. In a wider
In some sense, in the 13th century, all landowners were called boyars.
kov dependent peasants, hence the origin
the words "master".

But why among the listed versions of the etymology
the word "boyar" is not mentioned in Scandinavian, but
It is she, according to the Tale of Bygone Years, who should
be the most historically justified, because "bo-
Yare are known as the "upper class of feudal society"
already from the moment of the formation of Kievan Rus: “Whoever sent-
neither from Olga the Great Prince of Russia nor from all those who are under
by the hand of his bright and great prince and his great boyars"".

But even earlier the chronicle calls Askol boyars
and Dira, while clarifying their social status: “not

∗ Wikipedia. Article "Boyarin".
∗∗ Great Soviet Encyclopedia. Article “Boyarin”.
∗∗∗PVL under 911.

princely family, but boyars”, which later allowed
Oleg accused them of illegally usurping power in
Kyiv and put to death.

This is early in relation to the Russian state.
the mention of the boyars is of particular importance and leads to the conclusion that
Scandinavian origin of this word, but direct
analogies to the definition of "boyar" as a close associate
to the prince in Scandinavian languages there is no, although J. Kleiner
considered possible an associative connection between "fight-
rin" and Bojeg - "farm, estate".

The fact that the origin of the word "boy-
"rin" does not find a convincing explanation in either Turkic
nor in Scandinavian dialects and is absent in pagan

Slavic, leads to the question: what is the name
the closest advisers and assistants of the prince were
of the Vyansk tribe, his, so to speak, trusted people?
Let us turn, as is usual in such cases, to dictionaries.
It turns out that they were called "ognishchane":

Ognishchanin is a representative of the upper class of the Russian
feudal society in the early period of its development.
vitiya (before the 11th century), senior warrior, closest adviser
Prince's vetnik (Ushakov's Explanatory Dictionary).

Ognishchanin – (from the word ognishche hearth, yard) the first
initially a junior warrior of an ancient Russian prince,
standing at the head of the princely economy. In the 11th–13th centuries.
senior warrior, prince's husband, boyar. According to the Short
The Russian truth was supposed to be punished for the murder of the fireman
double vira (80 hryvnia instead of 40) (Soviet history)
(Russian encyclopedia).

Ognishchanin – owner of the fire pit (fire pit) in Novgorod
land, middle and small landowner, "prince-
"hard husband". In the 12th–13th centuries, the Ognishchane were influential

by a group of Novgorodians. (Great Encyclopedic
dictionary).

It is clear that this definition is based on the word
Into the "fire", but what is the connection between the prince's comrades and
by fire?

A. Nikitin, author of a well-reasoned work
you "Foundations of Russian History", notes:

...WE cannot always understand the content of this or that
another term, such as “ognishchanin”, survived
which was changed with subsequent changes to the text, but not
corresponding to the historical reality in which
"It has survived."

But the following logical conclusion can be suggested
construction that reveals the desired connection. The most
more truly significant reward for merits first of all
before the prince, and then the king and the fatherland at all times
there remained a plot of land capable of producing ma-

material benefits not only to the recipient, but also
his descendants, and therefore erected the awarded
to a higher level in relation to fellow tribesmen
social level; but in the wooded and marshy Middle
The Dnieper region requires the formation of a land plot
It was necessary to free it from vegetation before. This
the process took place in two stages: first under the root
trees were cut down, the trunks of which were used in construction
and the roots were usually burned out. That's where
the term "ognishchanin" originated in the meaning of "representative"
"a member of the upper class of Russian feudal society."

∗ Nikitin A. L. Foundations. Russian history. M.: Agraf, 2001.

But it will be no less curious to find out what is on the iv-
rite a burnt place is called boyar, so "boyar-
"rin" is from the same semantic group as "sovereign" and
"PRINCE".

Etymology of the word "pan" used in Ukrainian
in Poland, Czech Republic, Slovakia as a synonym for Russian
"master", "lord", is derived using complex
linguistic constructions. But if we continue to dis-
look at the hierarchical terminology of ancient slangs
from the standpoint of Hebrew, then we should proceed from the fact that
those who were supposed to be on site were
government officials to whom residents could turn with
requests and complaints and who is distributing these requests and complaints
looked and decided without bothering the “higher-ups” (in the second
or in some other form such a system existed and existed
(it always and everywhere). In Hebrew, pone means “I address”. In
In purely Ukrainian language, "pan" is "pane".

The word "crown" refers to the main attribute of the king.
power, also associated with Hebrew. The power of the pharaohs-
na, the king, the padishah were always considered to be given from above.
The meaning of the crown is that it is a material
a manifest likeness of the radiance that was depicted
above the heads of the saints, and thus indicates a special
the status of a ruler chosen by God. In Hebrew, krona is
"shine".

There is another word in Hebrew with a similar meaning.
niyem - zohar. From it, it seems, came "dawn".

In Ancient Rus', the house where the prince lived was called
terem. The prince's dwelling was distinguished not ONLY by its size,

appearance, but also location: the tower is erected
they were usually in an elevated place and separate from
other buildings. In Hebrew, the root trm has several
meanings, including "selected, separated".

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From the same root "prison" - those who were in
prison, were "separated" for known reasons. And on-
turnover: Hebrew kele - "closed room" could
to form the Russian "cell".

Dvir in Hebrew means “the inner part of a palace or temple.”
"ma". It is possible that this word became the Ukrainian "dvir"
Russian "yard" because the yard in old buildings is
it is always internal, located behind the building and
the area leading to it.

8

One of the primary reasons for the language diffusion of speci-
The alists call it international trade. There is no dispute,
Merchants brought to near and far countries not only
not only the goods, but also the words that name them or with trade
actions related. However, it is not so important to-
the housewife should know that buckwheat is called that way
because it was once imported from Greece, the orange is
Apfel sin is a "Chinese apple", and peach, of course,
the matter has to do with the Persians.

In the Early Middle Ages, the monopoly of trade between
Cordoba and China belonged to Jewish merchants.
Radanites. Of course, the centuries-old activity of the
“the monopoly of the state” left traces in languages and geographies.
physical names of those peoples and countries on the territory
which she acted.

The memory of its trading origins is preserved.
are those settlements in whose name there is
there is a prefix "yam": Gavrilov Yam, Yamburg, Yam Polsky.
Everyone knows that until relatively recently

* See the chapter "Radanites".

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"potholes" on the endless roads of Russia were called
those points where food was provided to travelers,
breathing or overnight stay and where horses were changed. Title
"yam" gradually changed to "station", but the one who
he drove horses and continued to be called a "coachman";
Let us also pay attention to the fact that this definition is
it only changed for those who served on intercity routes
lines and believed that coachmen, drivers and cabbies were not
he is a match. But where did the word "yam" come from? And all from those
merchant caravans, or rather, from the circumstance,
that caravans moved only during daylight hours and
the distances they covered (50–60 km) were measured
days of travel, and “day” in Hebrew is yom. Experienced caravan–
the workers knew the number of "yoms" (pits) by heart, or
stops between cities or conventional points along the way.
Some of the “pits” remained until they disappeared.
the new buildings are nothing more than a place to rest at night, others,
especially those that were located at the intersection of trade
paths, grew and turned into villages, preserved
having in their name, as noted, evidence
of merchant origin. In favor of the fact that the "pits"
were not founded by the Tatars, as evidenced by the fact that
whose "pits" and in those countries where the "shakers" did not reach
"Universe": in Latvia – Yemburg, in the Leningrad region –
Lasti – Yam (Kingisepp), in Norway – Jomburg.

We cannot ignore the group of toponyms with
which we began our reasoning, having
stavka ber – “well”. Toponyms with “ber” could be
or "purely" Hebrew, like the already familiar Bershad
or Berdyansk (Dan's Well), and can be combined with the local
spoken languages: Berdichev, Berkovichi, Berlad.

Warsaw occupies a special place in this list:
Hebrew writing (without consonants) of the name of the capital

Poland and one of the oldest cities in the world – Israel
Ilskoy Ber–Sheva coincides absolutely. At the same time,
Attempts to find etymological roots have long been abandoned
toponym Warsaw in Slavic languages, and this topic, as
as a rule, it is hushed up in tourist guides and
guidebooks to Poland. In Hebrew, Ber–sheva means “ko–
"The boat of the oath." Whether such a coincidence is accidental is difficult
say, but the fact remains a fact.

In the mention of Novgorod by the Greek emperor
Constantine Porphyrogenitus in the middle of the 10th century

the title looks like "Nevoguards", and although it is believed that
here there is a distortion of the name "Novgorod",
Let us note that in Scandinavian dialects “gard” is also a city,
that is, Nevogardy is “a city on the lake”, because the Neva
in Finnish - "swamp, lake"; the same root in the word
"seine", in the name of the Neva River.

In other words, "Novgorod" is an adapted
to the Russian language, the more ancient name of the city.

At the same time, another interpretation can be proposed.
the word "nevo" is based on the fact that Novgorod
located at the source of the Volkhov River: in Hebrew the root is nava
forms words with the meaning "to be in full swing, to flow out." And,
this means that “Novgorod” can be understood as “the city of is-
current of the river." And evidence that the largest tor-
the ancient center of the world was not ignored by the ra-
Danites (and perhaps was founded by them), has been preserved in
the epic about the Novgorod merchant Sadko, in whose name
(and no one seems to argue with this) one can trace the essence of
The Jewish name Tsadok, which still exists today.

To proper geographical names associated
Uman can also be counted among the Radanite merchants,

∗ "Gard" is part of the combination "gardariki" - "country of cities": so
The Normans called Rus'.

placed approximately halfway between
Crimea and Kyiv and became famous, perhaps due to the blessing
thanks to the workshop it had where they did repairs
means of transportation, harness and shoeing of horses
day: after all, in Hebrew, uman means “workshop”.

And Dorgobuzh is a re-agreed derekh yabesh -
"dry road", despite the fact that the Russian "road" itself
"ga" and the Hebrew "derech" are similar.

An island at the mouth of the Dvina, where at all times there was
trading posts were established, called Solombal.
probably the merchant who was among the first to develop these places,
name was Sholom Baal.

It is known that one of the sections of the Silk Road
walked along a conventional straight line located between the
between the current Makhachkala and the Taman Peninsula, that is,
across the territory that belonged in the Early Middle Ages

to the Khazar Khaganate (near Makhachkala was located
the first capital of the Khaganate was the city of Semender).

Traders called this area Khazar
line - in Hebrew Kav kazar, and taking into account
the tendency of professional terminology to be abbreviated
we will get the Caucasus.

, The proverb "you can't see a thing" means: it's so dark
(or a blizzard, or fog), that the driver cannot even see
a lokolchika under the arc of the horse's harness, but why this
the bell is called "zga" - there is no explanation. In Hebrew
rite zag - the tongue of a bell.

Since the time of the Roman Empire, over long and
special equipment was installed on constantly used roads
signs (poles or masts) on an equal known
distance from each other, as a rule, does not exceed
I km. These signs served as landmarks, especially
in cold climates, when the road track was

covered with snow or ice; they were also installed on them
various signs that provided directions to travelers and others
I find useful information. For example, by sign number
the distance traveled from the start was easily determined
paths. In Rus', such roads were called pillar roads -
It's clear why.

But in the Russian language there is another word that means
a well-known, convenient road: it is called a beaten path.
Noah. This word comes from the Hebrew toren - "mach-
that", and there is no doubt that the definitions of "column-
"The road" and "the beaten path" are synonyms, but
the latter received an additional meaning: "easy
"the way, the way around difficulties."

And in modern Hebrew, a mast is called a toren,
on which road signs or devices are fixed
traffic control measures.

There is another word introduced into the Russian language
Jewish merchants, - "the goal". A significant part of their
his caravans traveled along the arid steppes
and deserts and, like the "pits", their guides knew those
places where in the shade of a small grove or oasis they could
people and animals to rest. Overcome the hot
the sun could only move the sands and salt marshes
From "shadow" to "shadow", or from "goal" to "goal", because

that in Hebrew, the word "target" means "shadow." By the way, it's hot on
Hebrew sharav.

Hebrew dovar means “thing” and Russian “goods” also
are similar both in sound and in essence, because they suppress
the greatest number of "things" represent or are
then the goods sold or intended for sale.
Hence the “comrade”, that is, a participant in the delivery process
and the sale of goods, with whom we had to share the burden
and the dangers of caravan life, losses and profits,

they preferred to deal with people they knew well
tested, proven. The word "comrade" has acquired a more
a broader meaning, but the feminine gender has also been preserved
the word "tovarka" - it is closer to the original (business-
(to the same) meaning.

Also one of the main verbs describing
trading process, you can find "buy" in the EU
Reysk "comrade": his name is Kupa. Modern
The Hebrew-Russian dictionary translates kupa unambiguously:
"cash desk" (hospital cash desk, cash desk in a store), missing
Another original meaning of this word is "basket".
Perhaps the prototype of the “kupa” was the basket.
on, which was placed on the main square of the village, where
its inhabitants gathered to resolve some general issues
problems and in which the collected
the people have the means to solve them. Keeper of the kupy
the merchant was called.

In the Ukrainian language there is still an expression
the expression "to gather together before the kupy": it is equivalent to the Russian
"together" means "together". And if we agree that
"kupa" is conceptually initially associated with a gathering place
people and money, then it seems possible to pro-
trace the origins of many having at their core
this is the root of the words: accumulation, ransom, stingy; popular
The assembly of Yugoslavia was called the "Skupština".

Note that in the Scandinavian languages (Swedish,
Norwegian, Danish) the word "buy" has the same meaning
ren. In German kaufen - buy, also easy to see
the basis of the coupon, given the phonetic similarity of the letters
"f" and "p".

The monetary form of purchase and sale (money-commodity) is
la continuation of the natural, that is, the exchange of goods for
goods. In times not so distant at the fair

went not only to buy, but also to exchange. Remember Ershov
in the fairy tale "The Little Humpbacked Horse":

Well, I'm buying a couple.

Are you selling? – No, I'm trading.
What good do you take in exchange?
Two to five silver caps.

The word "change" has a Hebrew root
mana, which has eleven meanings in the Russian language
of which six relate to trade: part,
coin, portion, dose, piece, share. It is significant that co-
Ren mana also means "to count, to reckon."

The concept of "exchange value" still exists today,
denoting, in essence, the same thing as many centuries ago.
But sometimes the “barter” agreement was violated: “to deceive” meant
began to violate the terms of the "exchange", for example, to underpay
the agreed number of manots, to count

The word "bait" comes from the same root. For that reason,
to attract a buyer, they would show him or display
put “manu” on the counter – a sample of the product being sold –
ra, "lured". Then this word passed into other
occupations, such as hunting.

Tsona in Hebrew means small cattle. Considering that in
in the times of natural exchange small cattle were considered
the most common means of payment will be
It is clear where the word “price” comes from.

The Russian adjective "dear" defines high-
what degree of comparison of qualities, for example: “expensive to-
var. The Hebrew root darag means "to establish
"degree of comparison, gradation."

The Hebrew root pahat forms words with meaning
"to reduce, to subtract". Regarding the process of buying-

sales of plohat is a discount, and a discount, as you know, is a deal

for stale or perishable goods. Desiring
to get rid of such goods, the seller announced: I am selling
"with a plow"; hence, perhaps, the verb "to push off" - from-
get rid of something unnecessary or unwanted.

There is another root in Hebrew that means “to count”
"tat'" - sapar. Obviously, the Russian verb "to argue"
also left the buying and selling process and has to
related to the Hebrew verb, derived from
of the specified root. Money, which, as is well known, loves
account, very often become the subject of "dispute".

In addition, in Old Hebrew the root tgr forms the word
va with the meaning of "to argue, to bargain". Considering the lingu-
vistic condition of pronunciation, Hebrew
tgr could well have been transformed into the Russian “torg”.

The organization of fairs and bazaars both in the past and now
it was like this: a road on both sides of which there were
there were shopping arcades and shops. Therefore, the first orientation
the type of trading places was their location relative to
but the roads. Perhaps the Russian "side" is from the Hebrew
root tor - "side, row".

In the south of Ukraine, the owner of a cart is called a "bala-
gula". Baal agala is translated from Hebrew as "owner
"carts".

Where merchants could transport goods by water (mo-
(rivers, lakes), they always used this spore-
by land as cheaper and faster than by land.
Let's turn to some marine terms that have, as
It seems that the attitude towards Hebrew is:

“A pilot,” explains the “Naval Dictionary,” is a Dutchman.
skoe word: this is what they call a specialist in ship navigation
through underwater and above-water obstacles marked
in a special chart called a "pilot". However, the explanations

There is no reason why the specified map is called a “pilot chart”
in Dutch, nor in the languages of representatives of other mari-
powers. But in Hebrew there is a verb leotsi - "you-
to lead from something or from somewhere”, and the verbal from it
noun and will give this very "navigation directions".

In Swedish, navigator means "big"
"man", meaning his social status, that is,
a person endowed with power. For example, a stur-

Man was the name given to the famous Birger, the founder of Stok-
Holm, who effectively ruled Sweden before he
became the earl, the actual head of state. This word
well known as a nautical term: navigator - the one
He who makes the way for a ship, steers the ship. In Scandinavia,
Navsky seafarers did not have the concept of "captain", but the main
on the ship, ensuring its progress,
was a navigator. In Hebrew, the root shtr forms words with
meaning "to monitor, to observe order."

From the root paras - "to deploy" is formed the word str-
dative form of sail - "unfolded", related
among other things, to the canvas, and what is a sail, if not
returned canvas? The name of the object is not given by those who
looks at him from the outside, and those who are directly with him
he works with it and calls this object by its most ha-
characteristic feature, which in this case is
The fact is that the unfolded canvas is capable of moving the ship.

"Parus" is a word acquired by the Russian language:
This can be judged by the existence of its ancient
synonym "sail", which also reflects the func-
the unfolded canvas's characteristic feature, but already with
other side: the ability to catch the wind.

Using the opportunity presented, we note that
that the word “parash (s)-yut” has the same root and meaning.

We have already encountered the root trm “to separate” (those
rem, prison). The same root is in the word "tryum" - lower

the space of the vessel, “separated” from the upper horizon-
umbrella partition-deck.

One of the meanings of the Hebrew word keren is "corner".
In nautical terminology, list is the angle of the vessel's tilt.
relative to the vertical axis.

9

From the many food items that the earth produces
bread is the head of everything: having learned to grow and so-
to store rye and wheat, humanity to a large extent
degree solved the problem of its existence.
the main subject of field cultivation until not so much
in times distant from us there was a plow, which represented

a large branch of a strong tree with a lateral branch
a lump at the end that served as a loosener during plowing
for the soil. In Hebrew, sokha literally means "large branch."

Progress has not bypassed agriculture either:
Well, the primitive plough became much more productive.
plough. After plowing with a plough, the field is represented
is divided into stripes, furrows. Root
plg forms words meaning "to separate, to disintegrate"
unite, turn aside", and the one who saw the work
plow, will notice that the cut earth lies down
away from the axis of its movement.

It is very tempting to derive from this root
the word "F(p)lag", which was (and remains) a visual
a symbol of distinction (separation) between “ours” and “others”
"zhikh". From the same root and with a similar meaning comes
temporary Hebrew formed mplaga – "party".

The Hebrew root pahar – forms the meaning "to unfold"
"break into pieces." Based on the above logic,

the one who held a plough or a plow in his hands could be called
"plowman".

But regarding agricultural definitions it is appropriate
remember that in Rus' the eared wheat or
The rye field was called niva, and in Hebrew the root is niva
forms the verb "to harvest".

If the Russian word “bread” is written in Hebrew letters,
mi 723, then this word is letter for letter similar to Hebrew
halav – "milk". Bread and milk are the first two and most important
the most important food products, and in ancient times
the title of the main food product for a given people
and the general concept of "food" was expressed in one word: on
in Old Church Slavonic, for example, khlebat' meant "to eat,
to eat." Perhaps the "soup" was a
bread soaked in milk.

Halav (milk) is also related to the name of the
premises where the cattle that produced this very same milk were kept
KO, – "barn".

The word “nutrition” itself resembles the Hebrew root
ptm – to fatten up. Hence, “well-fed”. “Pita” –
one of the most common forms of bread in the East.

A place of honor on the Russian table is occupied by
cabbage, especially sauerkraut, can be stored for a long time
to preserve the taste and nutrients. The same process,
also used in the preparation of the original Russian
the drink kvass, in Hebrew called by the verb likbosh,
noun from which in Russian transcription
will give pure kvass, kvass.

Note that many food products receive
names from the method of their preparation, for example, va-
reniki from boiling, roast from frying, cutlets from beating.
The Russian word "kalach" appears to be related to the Hebrew root
kalash - to knead, and specifically in relation to dough.

Those who baked kalachi were called kalashniki, and me-
one hundred at the fair, where they sold kalachi, kalachi row.

The name of such a common food product is
niya, like sausage, consists of two Hebrew words: kav and
basar, where kav means "line" and basar means "meat". Ukrainian
the variant is even closer to the original: cowbass.

The Hebrew semenet is similar to the Russian sour cream and
means the same thing.

And now many people are sure that kinship
is determined by the scarlet liquid flowing through our veins.
The connection between the Russian word "blood" and the Hebrew word "cow" is obvious.
"close". Let's compare the Hebrew zhe krovim - close relatives-
The parents are blood relatives of the Russians.

Initially, krov was not synonymous with a roof: “krov-
"vom" was the name given to the place where the "single roof" lived - one
a family of "blood" (close) relatives.

During the winter cold, the Eastern Slavs moved
the cattle were brought into a heated room. The advantage,
naturally, it was given to the cow, the main breadwinner,
the latter was given a place right in the hut, next to its occupant
lyami. We remember that in Hebrew korov means “close”. Pa-
The parallel Slavic name for this animal is beef.

Those who had to build sha-
lash, not always know why it is called that. Root
shulash in Hebrew forms words meaning "tee,
triple, triangle."

In Ukraine, there are residents of one settlement

They call them Meskantsi; “to linger” is both in Ukrainian and
in Russian it means to linger ("to live") in one place
place. It is simply impossible not to compare this word with iv-
In Ritual, mishkan means “dwelling, habitation.”

The root ld forms words in Hebrew that have a relation-
related to birth: from it, for example, eleed - "child".

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When we talk about a person as “young”, we mean
in view of the fact that it is not so far away in time from the day
of his birth. And in Ukrainian the new moon is called
"WELL DONE".

The same root is in the word “people”: “born” (in
(distinction from Adam and Eve, “created” by the Almighty).

10

Wind, as we know, is the movement of air
mass. In Ukrainian, "movement" is ruh. In Hebrew, ve-
ter ruach.

In Ukrainian, nekhai means "let it be, okay". In iv-
Rite neha means the same thing.

If you know that the Hebrew root prt is formed
contains words that mean "to divide into smaller parts"
parts, detail”, then from it you can make
the name of the profession is "tailor", since the profession
The tailor's skill consists first of all in the ability to correctly
but I will mark the fabric and cut out the details from it
clothes. The verbs "to rip, to rip" mean
the process of dividing fabric into its corresponding parts
(cuttings).

It happened that for some reason the “details” on which
which were "ripped" fabric or canvas, were not accepted
fit for further work, and then they said that
the fabric was “ruined” and these remaining pieces were turned into
in "foot wraps".

∗ An analogy with the Italian "fiasco" is appropriate here - a bottle. If
If the glassblower couldn't get the shape he wanted, he would, in order to avoid
loss of material made the simplest thing - a bottle. Hence: "po-
"to fail", that is, to fail to achieve what you want.

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It seems that the word “prut” comes from the same family.
calling a thin, straight branch separated from a tree.
It turns out that the word party is also “part of the people” or “part
"objects" is a Hebrew word.

The Russian word oshparit means “to pour hot water over”,
correct, related to the Hebrew ashpara – "pouring,
"wetting with water."

The first shoes were a small board tied to
attached to the foot and protecting it from possible
damage. In Hebrew, "attached, attached
"nenny" – shoe. Isn't that where "shoes-shoes" comes from?

The root sapag forms the Hebrew verbs “absorbed”
"to soak, to impregnate." Leather footwear intended
for wearing in mud or snow, impregnated with water-repellent
pushing mixture (previously it was fat). Perhaps,
hence the "boot".

The origin of the word boot can also be traced back to
root sapah – "increased, added": after all, sapog –
These are shoes with an "addition".

In Hebrew, the root nadned means “to swing, to rock.”
Definition of swing as uniform, monotonous

'the type of movement is figuratively transferred to a certain
a type of people who have the ability to repeatedly
to take what is already known and understood: there are such people on
Hebrew calls it nudnik. It is hardly worth specifying the origin
the Russian word for "boring"

There is a verb in the Russian language, “to stagger”, which has
two meanings: "to walk idle", "to walk unsteadily"
"from it, for example, the verbal noun
"connecting rod" – not hibernating in a den for the winter
bear.

"Shatun" is an almost exact copy of the Hebrew sha-
tui means “drunk”, and one of the characteristic features

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the difference between a drunk person and a sober one is his peculiarity

gait: a drunk person walks unsteadily.

The Russian word "fog" may come from Hebrew
taman – "to hide" (passive form of fog –
"hidden"). After all, the fog seems to hide the outlines of that
the area on which it landed: in the fog you can hide
to tat'ya.

The color white in Hebrew is lavan (feminine lvana),
and the birch is Livny. The city of Livny in the Oryol region is mo-
may derive its name from this Hebrew word, especially
that these places are really the land of birches. From here,
It is possible, and the name of the flower is "lavender".

Keeping in mind the possible replacement of "v" with "b", to this
The name of the bird swan can also be attributed to this root.

The similarity of Russian and Ukrainian words to Hebrew words can be
but to meet in the most unexpected places, for example, in
the famous Russian romance “My joy lives in the highlands”
"Come to the Terem".

It seems that "joy" is a variation of "joy":
"from joy", but why in that case do other descriptions
words that express human emotions have no similarities
prefixes? If there is "otrada", then there must be
"sadness" and "melancholy", etc. Apparently, "sadness"
"yes" from the Hebrew atrad – "anxiety, worry"
that is, the one that worries me “lives in a high tower.”

In Hebrew, tarud means “busy, overloaded with work.”
he who has no leisure." Labor, as we see, is when
they work a lot.

The word "indiscriminately" in Russian means "without paying attention"
"We put a similar meaning into it,
and in the expression “roundabout”, that is, we also talk about co-
the final result, without going into details. It is possible
but this word is related to the Hebrew igul – "circle".

The Russian language uses both of these words, separating the meaning.
shades of meaning: "judged something or someone indiscriminately"
"It came out to 100 rubles per person." In Ukraine
In the Indic language, the same meaning is conveyed by the word vzogali (vz-
oghal-i): as we can see, the same Hebrew root.

An idol is a thing dug into the ground.
a humanoid figure made of stone or wood. "Ish

"takua" - literally translated from Hebrew as "I will stick in"
"the person". We see the root tka in the Russian "tykat',
"shut up."

Pogani in Hebrew means "pagan, apostate". Direct
connection with the Russian "poganye".

The Hebrew root stkl forms words with meaning
"to look". It is impossible not to notice the similarities
tin with Slavic glass - an object through which
"they are looking."

Knowing that in Hebrew the letter shin is also pronounced as “s”,
and "bet" and "v", we get that the Ukrainian word "svyato" has
the same root as the Hebrew shabbat - festive
Jewish Day. Hebrew root shbt, Ukrainian - svt.
Here the connection is obvious: Shabbat—Saturday—holy.

"To be indignant" means to be outraged at something.
to disagree, to be against something. In Hebrew, ne-
ged - "to be against something". The word comes from the same root
"scoundrel", the original meaning of which was: "po-
"going against generally accepted norms of behavior."

In Hebrew, the root smta means "not to obey,
boycott". Is this where the Russian word "smuta" comes from?

A tomboy is someone who is overly active, not a minute
a boy who doesn't sit still. In Hebrew, "so-
"rivani" - "obstinate".

In Hebrew, the word for “blacksmith” is “napah” which comes from
root napax - "to inflate", because for normal

the forge's work required constant maintenance
fire: to blow on bellows.

At the same time, Hebrew has the root kvl, which is translated
known as "to chain". Knowing that the process of chaining (in
shackles) was carried out by a blacksmith, one can see a pa-
parallel between Hebrew kaval and Ukrainian koval -
"blacksmith".

Cripple. Similar in meaning to the Hebrew root klkl -
"broken, damaged."

"To recover" means to recover, to come to one's senses
after an illness. In Hebrew, ahlama means "recovery."

There is a verb in Hebrew called limtsots, which means “to suck” and is derived from
the bottom of it is a cunt - sucking milk. Now it is clear,
Why is a puppy called a "tsutsik" in both Russia and Ukraine?

Parade - "to stand out". Isn't this the root of the Russian
"breed" - features of form inherent only to a given
a new species of animal or plant?

Hebrew root psh - "to pass, to step over"
is the basis for the name of the holiday Passover (Russian "pas-
ha"). The same root is in the word "staff": walking with a staff
leans on it, taking two steps (“skips” one
step).

The Russian word “svivat’” has the same root as the Hebrew word “svivat’”
The root of the word sovev is “to twist, to weave”.

There is another root in Hebrew with a similar meaning.
lom ptl, but its more precise meaning is "to twist".
Hence the “loop”, “patli” (twisted hair), “p(f)
"Itil" (several threads twisted together).

The Russian word "zigzag" differs from the Hebrew word "zigzug"
one letter.

The Hebrew “squirrel” - snay can be associated with Russian
skim to move quickly - "to move quickly, often changing one's
"government of the movement."

In the Tale of Bygone Years about the place of residence
The Uli tribe is said to be "oli to the sea". Such
words whose meaning is "reached, spread"
in modern Slavic languages there is none. But in Hebrew
there is a verb laolot, which gives the forms ole, ola, which in
phrases has several meanings, including
"to get, to reach."

In Hebrew, "broom" is matlit: root mtl.

Laughter is usually an expression of joy. In iv-
rite, "joyful" - samekh.

In Ukrainian, "sedoy" means "gray." In Hebrew, "sedoy" means "gray."
siv.

In Ukrainian, "deceiver" is shakhray. In Hebrew,
"deceiver" - shakran.

It seems that the Ukrainian word golota means “poor, destitute”
"zdolenny" comes from goly. From goly – golytba,
and the more capacious in meaning “golota” is connected with Hebrew
galut – "exile, slavery."

"Naked" in Hebrew is galiy.

In Ukrainian, "you have" is maesh. In Hebrew, maesh
literally: "that which is."

In Ukrainian, "this" is tse; in Hebrew, it is ze.

In Hebrew, "field" is "sade". It is impossible not to compare
to vit with the Slavic word "garden".

Tagan – in Hebrew "to fry". A portable device
grilling for roasting food over an open fire
Russians call it "taganok". One of the districts of Moscow
It's called Taganka.

In Russian, “I carry,” in Hebrew, “nose.”

Formation in Hebrew is askala. Pronounce the "s" as
"sh" and get "school".

Russians have full etymological right to produce
to take the word "history" from "old, antiquity": "from the past".

According to popular belief, the word "history" is
Greek (research, knowledge). But Hebrew also has
the root str is "hidden, disappeared". And if you know,
that the same root str forms words with the meaning “pro-
contradictory, generating a contradiction”, then we get
and a parallel also common meaning of this
words with an ironic subtext: either it was, or it wasn’t.

The Russian "end" and the Hebrew "katse" come from
Aramaic kinzai. Both Aramaic "kinzai" and Russian
"finish" express the same demand: something
stop.

Kad is Hebrew for "pitcher". This word, throughout
Apparently, the Russian word “kadka” comes from this word – “a container for storing
of liquids or products containing large amounts of
amount of liquid."

Few people doubt that the word "mobile"

has a Latin origin from mobile - "movement"
" But one can doubt this, knowing that in Hebrew there is
the verb leovil - "to move, to transport". From it comes-
verbal nouns mobile - "transportation", mo-
bill - "carrier" and modern "transporter". So
that for Jews “mobile” is not a foreign word.

According to Jewish tradition, once every seven years it is forbidden
is busy sowing fields and picking the fruits of trees. This
a special year is called "yubal". From this in many languages
The word "jubilee" originated in Europe.

"Guard" is a Hebrew word, where gever means "men"
"Here, hero."

Alternative: in Hebrew, alter means “freedom of choice”
native - “road”.

"To cherish" comes from the Hebrew word "hol" - "sand". In the old
Well, for lack of other means, metal objects and
The weapons were cleaned of plaque and rust with sand - they were groomed.

Mizari in Hebrew means "minimal". Now it is understood
but where does the word "meager" come from?

The process of smoke coming out of a chimney in Hebrew
is called a slab. Isn't that why the Russian word "slab" is
is synonymous with "oven", an integral part of which
is the chimney?

It seems that the Russian word “napokaz, show” means
there is a direct connection with the Hebrew pakas - "to beautify"
"to be."

In Hebrew, agudal means "thumb." Remember the fa-
the milia of the main character of Ostrovsky's "The Dowry"?
Ogudalova.

The origin of the word "Kremlin" is controversial. In Hebrew
Carmel - "a place covered with dense vegetation."
Some could also be called this way (for example, defensive-
(new) structures erected in such an area.

In the Russian translation of Hebrew mkhi - "wave" -
We eat the same root.

In Hebrew, the root rgn forms words with meaning
"to organize": irgun - "organization". In Russian

In the language we see this root in the word “organ”, also having
meaning "organization": to work in the authorities.

In Old Church Slavonic the word "summer" is the name
time period: this is clearly visible in the na-
the title of "The Tale of Bygone Years" and in the text of the chronicle,
each chapter of which begins “In the summer...” In Hebrew-
te leet - "by the time", and the combination leet ata - "before
present tense". Russian "how old are you?" 03-
begins: how long have you lived up to now?

Goma in Hebrew means "noisy". In Russian, the word "go-
mon", and in Ukrainian "homin" means the same thing.

The Hebrew root sig - "to achieve" is seen in Ukrainian
skom "to reach".

Krayot in Hebrew means "city outskirts". It is known
Judas Iscariot is "Judas from the krayot". Well, how can you not compare
thread is this word with the Russian "edge, outskirts"?

The Hebrew root lbv means “to attract, to enchant.”
"vat'". Not far from the Russian "love".

The Hebrew root msk means “to curtain, to cover”
" Is it necessary to clarify what is in the "mask" and in the "masking"
ke" is the same root?

In Russian there is a word "mordovat'" - "to mock"
sya, to punish excessively." In Hebrew, mardut means "punish-
"knowledge".

In Old Church Slavonic, "veda" means "to know." "Povedat" means "to tell."
it's not just about telling, but telling about something little known
nom, and from the same root "witch". In Hebrew, knowledge is yeda.

In the Russian verb “askriv” the root is sprash-.
The Hebrew root pri! forms words with meanings
"to explain, to expound"; semantic connection of Russian
and the Hebrew roots are obvious: after all, to ask means
"to seek an explanation."

The prophet (navi) prophesies (nove), that is, he knows
(see above) about what will happen in the future. It is possible to see
third semantic connection between Hebrew Nove and Russian
new.

Parkad - "to fall on one's back". Compare with Russian

"overturn".

In Hebrew, harshaa means “permission.” The Russian word for “good” is “permission.” “sho” is, in essence, also “permission”.

Perhaps the root supar – "improved" – lies in
based on the international word "super".

Theur in Hebrew means "description". "Theory" is also
"description".

Hamur in Hebrew means "harsh". Hence the Russian "khmu-
"ryy" and Ukrainian "khmara" – a cloud.

"Cholera" is translated from Hebrew as cholera – "bo-
disease that brings disaster." Perhaps from the chole and Russian-
skogo "frail".

The Russian word "khibara" is probably related to the Hebrew word
khurba – “ruin”.

Huha in Aramaic is a mockery. Probably related to
Russian "laughter".

The Russians call a saddler someone who is engaged in
skinning. In Hebrew, shor means bull.

Shota in Hebrew means "fool, stupid". Jester, obliged to
the activities of which included entertaining royalty,
were also called "fools". They were allowed to do certain things.
a certain degree of freedom to joke and clown around – “to joke”.

It is not worth explaining where the Slavs got Jewish names from.
yes, but it is worth paying attention to names with Jewish
roots that have nothing to do with the Bible.

Among Ukrainians:

Panas – “light”

Khoma – "fortress rampart, wall", that is, "reliable,
"able to protect"

Taras – "protester"

Oksana – "giving shelter"

Ganza – treasure (not to be confused with Anna).

For Russians:

Averian – "overcoming, transgressing"
Yuri – "fiery"

Egor – “thrifty”

Nestor – "hidden"

Nikon – "clean"

Seraphim – "fiery"

Makar – "famous"

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Zakhar – "courageous"
Sima – "treasure"

Anna – "grace"

Ella – "goddess".

The name Sidor is considered to be of ancient Greek origin: Isidor – gift
Isis. Note that the cult of the goddess Isis passed to the Greeks.
Kam from Egypt, so once again we will be surprised by the fact that
This name exists among various peoples, only not the Greeks.
It is possible to connect "Sidor" with the Hebrew we already know
siddur – "order", that is, Sidor – "decent".

11

The Tale of Igor's Campaign

"Boyan the prophetic..." – that's what the original source says. In translation
the particle "bo" is interpreted as "for": "For the prophetic Boyan..."
However, the text of the "Serbian list" from the Athos monastery
This interpretation contradicts: “Rostislav Bo and Svyatopolk
Prince of Moravia and Turov and of all Russia."

But in Hebrew, bo defines (intensifies) the second person.
masculine singular: "he himself, he himself–

"mu". In Russian, "sam" also has a connotation of exclusivity.
respect, deference: “Ivan Petrovich himself came to us
"have arrived." So "Boyan the prophetic" is "Boyan himself
"prophetic...", and "Rostislav bo" is "Rostislav himself".

D. S. Likhachev translates "bo" as "zhe", here everything
converges, but note that the particle "bo" is always
comes after a proper name.

“Vseslav was on the prowl at night: from Kiev the dory-
Bless you to the chickens of Tmutorokan, welcome to the great Christ
"the path was searched."

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Many studies are devoted to the Kuram Tmutarakan
vaniy. They agreed that "chickens" are roosters, that is,
Having turned into a wolf, the sorcerer Vseslav managed to get there overnight
from Kyiv to Tmutarakan before the rooster crows (before dawn).

In Hebrew, kur means “hearth, source of heat.” In Ukrainian,
In the Chinese language we find this root in the word kuren - at the
the Porog Cossacks, that was the original name of the place
living in the cold season, which represented
a battle structure in the center of which a source was located
a heat source with free smoke outlet. It's quite suitable
to the Russian "smoky" hut, heated in the same way
"open" fire bomb. Hence "kur'itsya" - "dymyt'sya"
and to smoke is to “blow smoke”.

The "chickens" of Tmutarakan are city houses, up to
which Vseslav, who had turned into a wolf, was “searching for”.
The fact that the word “chickens” in the old days was one of the defining
divisions of the settlement, can be seen from the following
jerk:

In the same year (6927), the Murmansk people came to war in
500 people, in buses and in augers, and fought in Ar-
Zugi, Korilsky churchyard and Zavolotchkoi churchyards:
in Nenoksa, in Korelsky monastery of St. Nicholas,
The final churchyard, Yakovlyu Kuryu, Andrejanov Shore,
Kig Island, Kyar Island, St. Michael's Monastery,
Chiglonim, Hechinim; three churches were burned, and Christians
the blacks were cut down; and two augers of the Mur-
I got killed, but I escaped at sea.”

∗ Novgorod First Chronicle of the Younger Edition // PSRL (Full
collection of Russian chronicles). T. 3. Novgorod First Chronicle

older and younger versions. pp. 101–427. M.: Languages of Russian culture
tours, 2000. P. 411–412.

The word “resentment” appears in the “Word” several times:

Glory to bringing Boris Vyacheslavlich to trial,
and on the green canyon she spread the papal sack for the insult to Olg,
brave and young prince.

The resentment arose in the power of Dazh-God’s grandson;

When a falcon is in the mountains, the bird flies high
beat up, do not let your nest be hurt

You, the bull of Rurich and David! ... Enter, lord,
in a golden stirrup for the insult of this time, for the land
Russian, for the wounds of Igor, the red Svyatoslavich!

It is interesting to trace those semantic transformations,
which this word passed before it acquired its app-
our usual meaning: it turns out that the word “offense” has
direct relation to the word "honor". In Old Russian
language military booty, which was divided between the participants
nicknames of battle or raid depending on the contribution
each warrior in the success of the military enterprise, was called
"part" ("honor"). Who will receive what "part" - re-
the prince and the governors were in charge; their authority among their comrades
(comrades) depended not only on the ability to organize
capture the spoils, but also fairly and "honestly" distribute them
her: "to salute."

It is clear that great "honor" was given to the warriors,
distinguished by courage, strength, resourcefulness, skill
possession of weapons; they were called "honest";
the definition of "honest" has gradually gone beyond
military lexicon and became commonly used,
with two overlapping meanings: honor and
honesty.

It is clear that for the princely retinue, it is a professional
for the national warriors - "honor" was the main source

their income and the ability to support a family. The prince
received a firmly established "honor", much more
more significant than that of the other participants in the hikes, therefore

the prince was looking for "glory" first and foremost; that's what it's all about in The Tale of Igor's Campaign: warriors "seek honor for themselves, and "to the prince of glory." The same opposition is in another source:

The same place between the Don and the Dnieper, narrowed to all prom, on the Kulikovo field, on the river on Nepryadva; and half- their heads lived for the Russian land and for the Christian faith And we will go to our homeland, to the land of Zaleska, to the glorious city of Moscow, and we will sit on our great whom we reigned; we have won honor and glory for ourselves name'.

It is obvious that initially the word "part" and the word "honor" - synonyms.

A convincing argument for the origin of the word the proverb "it's time to know when to stop" serves as an example of "honor"; Nowadays it is pronounced by guests who consider that it's time to end the visit, in other words, it's time to go. But why is the realization of the need to leave a hospitable home is associated with "honor"? Because in the past, a warrior who stayed at home and spending the "honor" he had received earlier, he spoke his mind to those close to them: “I’ve been sitting around too long, but it’s time for honor know".

Not all wars and raids in search of "honor" are downloaded were successful, it happened that the opponent won nick. Moreover, warriors died in battles, and then their

∗ Complete collection of Russian chronicles. Vol. 15. Tver Chronicle. St. Petersburg, 1863. Note 7.

families were deprived of their breadwinner. But if the warrior returned home alive, and with honor, too - this was called "happily "with a stone."

But not all and not always are “participants” in military operations, those who were waiting for their "part" agreed with the decisions superiors, believing that the “honor” assigned to them is less expected, that is, they considered themselves to have lost “honor.”

_ Those deprived of a “part” are “unfortunate”, returning if they went home "dishonestly", they suffered "insult". Insult is

the feeling caused by the loss of someone or something. Abida
literally translates from Hebrew as "loss". From this
the Russian language formed the verbs “offend”, “ob-
"to shrink". A great irreparable loss is a "trouble".

This is the connection between the words “honor” and “offense”.

That feast ended with the brave Russians: searched for matchmakers,
and they themselves died for the Russian land. The grass does not sting.
cabbage soup, and the tree bowed heavily to the ground.

And now, brethren, Kiev is tight, and Chernigov is on-
mouths; melancholy spread across the Russian land.

And the boyars said to the prince: Already, prince, it’s hard to understand -
la; behold, two falcons flew away from the gold search table -
from the city of Tmutorokan, but it’s nice to drink the helmet of the Don.

Tuga in Hebrew means the same as in Russian: "to-
"ska, sadness."

Wonder to call the top of the tree, order to listen to the earth
we don’t know... Surozh, and Korsun, and you, darkness-

Kansky vomit.

The first publishers translated "blockhead" as "Tmuta-
"Rakan idol", which corresponds to the meaning of the ancient

the non-Russian word "bolvan", which meant a statue,
idol".

Until now, the etymology of the word "blockhead"
has no convincing explanation, but it is clear that the word
va "blockhead" and "idol" are synonyms. And if you agree
with the fact that “idol” comes from the Hebrew ish takua – “buried in the ground”
"a fool", then "blockhead" may be a tracing of Hebrew-
baal vann - "the deity of the Vanirs". If you remember,
that in ancient times the lands of the Northern Black Sea region were
are also inhabited by the Vanir tribes, then it is quite likely that
that such Van idols (balvans) have been preserved in Ta-
Mansky Peninsula, where Tmutarakan was located.”
temporary common meaning of the word "blockhead"

is the result of the disdainful attitude of monotheism
living to pagan idols.

Igor leads the war to the Don: he already had to graze it
bird; in the likeness of a thunderstorm to combat, according to the yarugs,
call the eagles klektom on the bones, the foxes roam
on the red shields. O Russian land! already behind Shelomy-
you are mute. 5

Here is a translation of this passage into modern Russian.
language:

Igor leads warriors to the Don. They are already guarding him from trouble
birds in oak trees; wolves call thunderstorms in ravines,
eagles call animals to the bones with their cries; foxes dart
jester on the red shields. O Russian land, and you already
disappeared behind the hill!

∗ Encyclopedia "The Tale of Igor's Campaign". Article "Tmutarakansky
"idiot." |
∗∗ See above for more information.

From the above it follows that shelomyanem is a cold
We. Perhaps the translators of the "Word" from Old Russian
into modern Russian, the same etymologies were used
logical considerations, as M. Fasmer:

Proto-Slavic e/t (diminutive ∗ et, ro-
dilative case - епи) "helmet", borrowed from ancient
non-Germanic ∗Pe/mar2, Gothic ћiїтs "helmet", Old High
Germ., Middle High Germ. No./t, Old Norse Buaitg
"helmet, haystack with a canopy", which are related
ancient Indian with gtap - "protection, covering".

To be honest, it’s not entirely clear why only
in the "Word" the Proto-Slavic "seiтe" is again transformed into
ancient Germanic Lethe, especially since in the original
in Nickname the word “Shelomyanem” is written with a capital letter, and
the first of the most famous commentators of the "Word"
Tatishchev writes that “Shelomyan” is a Russian village in the region.
Pereyaslavskaya on the border with the Polovtsians lying near
Olta rivers"".

The considered interpretation of the word "Shelomyanem"
linking "helmet" and "hill" does not seem convincing.
, and as an alternative it can be proposed
The next one, based on the Hebrew root shlm, has-
has several meanings, including the widely known
Noe shalom - peace. But we will also turn to another
the widespread meaning of this root is "to
to end, to complete." And then "O Russian land! Already
"You are behind Shelomyan" - can be understood as: "O Russian
"Earth! You're already finished," and it's quite possible that

* Fasmer M. Etymological dictionary of the Russian language: In 4 volumes. Moscow: Progress, 1964-1973. Article "Helmet".
** Encyclopedia "The Tale of Igor's Campaign". Article "Shelomya".

the last settlement on the territory of Rus' could
be called "Shelomyan".

As for the "helmet", we agree that among the armor,
which the warrior put on before the battle, their last
The "final" (upper) part was the "helmet".
It is interesting that the word denoting a protective head-
The headdress, the “helmet,” also has Hebrew origins.
definition: kasda - "helmet".

Based on the assertion of linguists, in particular,
sti, already known to us by the Russian academician Zaliz-
nyaka, comparative analysis of the vocabulary of Slavic languages
and Hebrew obliges us to draw a conclusion about their relationship.
It should be noted that the number of similar words in these
languages are far from exhausted by the given examples.
rams, and therefore the fact that the Jews called the Slavs-
the language "Cnaanian", and in the Slavic lands of Europe
saw the continuation of Canaan, it cannot be considered exceptional-
is essentially a figment of the imagination. The version about the close and long-term contacts between Jews and Slavs, allegedly
leading to the revealed interpenetration of vocabulary,
cannot be accepted because, according to the existing
my conviction about close and long-term contacts between
Slavs and Jews, nothing is known until the mit
graces of the latter not earlier than the 12th century from Western Europe
Eastern. But by this time the languages of the Slavic peoples

the dovs had already formed long ago, and they had no
the need to use other people's words, and moreover
related to the conservative part of the language. Obviously,
ten centuries ago, the divergence between Hebrew

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and the Slavic languages were not so huge: Jews,
although not fully, they understood the speech of the Slavs,
its kinship with their language, which is why they called it
call the Slavic language "Cnaanian".

The similarity of the languages of such different peoples can be
can only be explained by their ethnic unity in the distant past
past and the unity of habitats. Such places
were the territories of the south-eastern part of Eastern Europe-
and the adjacent lands of Asia Minor. This first
the original prehistoric community that lived here
peoples are called the "Proto-Caucasian ethnic community"
", but this name can be replaced by a certain
lection of "Ivera". As a result of migration processes,
one of the reasons for which was the division of the original people
into tribes, and a division of languages also occurred.

This is how the Bible says it:

The whole earth had one language and one speech.
Coming from the east, they found a plain in the land of Shinar.
Well, they settled there. And they said to each other: let's make
bricks and burn them with fire. And their bricks became
a hundred stones, and earth resin instead of lime. And he said-
whether they: let us build ourselves a city and a tower, the height of which shall reach t
demon, and let us make a name for ourselves, before we are scattered abroad
face of the whole earth. And the Lord came down to see the city and
the tower which the sons of men built. And he said
Lord: Behold, the people are one, and they have all one language; and this is what
they started doing it, and they will not stop doing it.
thought to do; let us go down and confuse their language there, so
so that one does not understand the speech of the other.

And the Lord scattered them from there over the face of all the earth; and they
stopped building the city.

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Let us repeat: the revealed lexical similarity is weak.
the Viennese languages and Hebrew allows us to understand why in

Slavic language in medieval Jewish sources
is called "Knaanite": Slavic languages through "kna-
"Anit" goes back, like Hebrew, to the proto-language of the Caucasian
Middle Eastern ethnic unity - Aramaic
language. When we say: "in medieval Jewish
In the sources the Slavic language is called "Knaanite",
then we understand that (as in many other cases) the speech
it is about the written recording of a fact that existed
earlier. If you know that the Slavs became known
under this national name no earlier than the beginning of the 6th century,
It is quite possible that the Jews, who understood the language of those tribes,
men who were destined to become Slavs, and realizing
those who related their language to their native language, called
whether "not yet Slavs" were "Cnaanites".

In conclusion of the conversation about the “Cnaanite language,” we note that
that when Russians want to emphasize special antiquity
some tradition or custom, they say "it was like that
"from time immemorial". "From time immemorial" is a synonym for the word "from time immemo
similar to it in morphological structure: "from horses".
It is obvious that the word "horses" also denotes times
long gone, although its exact meaning is unknown
but. But, taking into account the stated assumption, it is possible
see in "koni" the transcribed "knaani": in other
in other words, “from time immemorial” is a slightly modified version of “from
Knaani" - from Knaanite (Canaanite) times.

∗ Earlier we were convinced that the ethnonym “Slavs” also has a direct relation-
connection to the Canaanite language.

INSTEAD OF AN AFTERWORD

The title of this book does not even hint at what it is about.
what conclusions does the author intend to lead the reader to, as,
for example, this task is performed by the title “Who and how iso-
"The Jewish people wandered", given by Shlomo Sand to his
book.

I would like to hope that the one who has done me the honor of
read this book, decide for yourself: was there a “Jewish people
"invented" or represents a nation that meets
all the criteria for defining such and left a deep
a small mark on the history of mankind.

The logical emphases are as follows:

1. Chapter 10 of Genesis, called the "Table of Nations,"
proves that in ancient times there was

The country of the Evers and, accordingly, the Evers people. Originally
The initial area of their distribution was the territories
Asia Minor and southern Eastern Europe.

2. Holy Scripture, beginning the story of the descendants
Shem calls him "the father of all the sons of Eber," although
Ever was only Shem's great-great-grandson in the line
Arphaxad, the third of Shem's five sons.

3. During the reign of Eber's son Peleg, the divergence began.
migration of the Iberians: “Eber had two sons; their name was

to one Peleg, because in his days the earth was divided."
The result of the migration of the Jews was: The Jewish Kingdom
in the Middle East, Iberia in Western Europe.

4. Abraham is a direct descendant of Eber, and the Jews
in the modern understanding of this ethnonym – descendants
one of the Iberian tribes that migrated at the beginning
2nd millennium BC e. to Canaan from Ur of the Chaldeans,
located in Northern Mesopotamia (present-day

Turkish city of Urfa).

5. Some of the Evers never left their ancestral homeland. Their
to one degree or another, the descendants have reached our days
under various national names.

6. Territories of the Caucasus and the Northern Black Sea region
the lands mentioned in the Pentateuch as the Lands of Ashkenazi-
Ziyskiy, became a place of concentrated settlement
exiles from the kingdoms of Israel and Judah. These
The same territory is called "Dwelling" in the "Saga of the Inglins"
"Asov". The name "Dwelling of the Asov" is translated into Hebrew
as a-shoken-asi (Ashkenazi).

8. Jews are among the “many peoples” who moved
sya at the beginning of our era together with the Aesir and Vanir from Europe
Eastern to Central and Northern and those remaining there,
were called (according to the law of ethnic generalization) Ashkenazi.

9. It is quite clear that there is no ethnic connection
between Ashkenazi Jews and Khazar Jews
there are no Zelites, at least because between the appearance
no less than both of them have passed on the historical stage
seven centuries.

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10. The emergence of Christianity in the Middle East
and in Eastern Europe it was based on Jewish communities.
shchinakh. The flip side of this process for Jews
became their "strengthening in the faith of the fathers", since the Old
The covenant received new impetus and a much wider scope
spreading.

The solution to any historical mystery follows
there is no need to look for it among the Jews, for the whole history of mankind
revolves around this people, like the Earth around

Suns.

Bertrand Russell